



A Farmer Who Became An Apostle

By
Rev. Samuel M. Zwemer, D.D.

WHEN the earliest forward movement for world evangelization sent out the first foreign missionaries from Jerusalem, there lived at Cyprus, about forty-five miles from the base of operations, a man named Joses Barnabas. This man was a landowner and, although a Levite, was probably quite wealthy. However, his spirit was that of an American farmer, Timothy Coop, who was noted for his generosity. When asked how he could afford to give so much, Timothy Coop said, "I shovel out as God shovels in, and the Lord's shovel is larger than mine." Barnabas in no respect resembled the cow concerning which I asked her owner how much milk she gave. He replied, "She gives nothing voluntarily, but if a strong man can get her into a corner where she can neither hook nor kick, she will give eleven quarts."

As a Levite, Barnabas knew the law of the tithes, but in the excess of his goodness he did not confine himself to any legal minimum. Being a landowner he knew values, and therefore had faith in the enterprise of carrying the Good Tidings. Being full of the Holy Ghost, he knew enthusiasm as well. So he sold his land, brought the money realized from the sale, and laid it at the Apostles' feet. Later on he became his own missionary and had a parish in Asia. Both his character and his career convey a lesson to the church of today. God is not a beggar asking alms. He is our Patron, and we are His stewards.

Why should not Barnabas have successors? He was not the last Levite to own property or run a farm. Why should it be thought a thing incredible among us for a man to sell forty acres, or twenty acres, or a city lot, and lay the money at the feet of the Board of Foreign Missions? Would anything stir up the Church at Cyprus Corners so much as a Barnabas episode? And would not such a man be a real Son of Consolation to a despondent secretary or a discouraged missionary?

Would not the excess of love in such a gift of real estate have the same effect in the twentieth century as in the first? It must have mightily influenced those Cyprians who knew Barnabas personally. We read later that earnest, missionary-hearted Christians came from Cyprus to preach the Gospel at Antioch. If some present-day Barnabas led the way, would not the rest of his church follow him in America just as they did in Cyprus?

Will you make a Barnabas sale for Foreign Missions this year? Jewels, plates, houses, cattle, lots or land—anything for the excess of love's sake? Will you be a Son of Consolation in this crisis of the world's utter need for Christ?

Barnabas remained in the forward movement all his days. In 1 Cor. 9: 6-7, Paul mentions him and implies that he was still in the ministry and self-supporting as well. But he could not have missed his farm much, for tradition relates that "he became Bishop of Milan, preached in Rome, converted Clement and died a martyr in Cyprus." To the end, he esteemed the cause of Christ of greater value than his own personal interests.

When we consider our comfortable homes and many possessions, we are reminded of the words carved on an old English Manse—they might have been written by Barnabas of Cyprus!

"The angels from their thrones on high
Look down on us with wondering eye,
That where we are but passing guests
We build such strong and solid nests,
And where we hope to stay for aye—
We scarce take pains one stone to lay."

143-100M

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th Street New York, N. Y.
(Printed in U. S. A.)

IN UNIT TO GOD'S WORK

TEAM OF MISSIONARIES WILL
SPEAK HERE TOMORROW.

The Presbyterian Emissaries Represent Five Nations Involved in World Conditions—Leaders in Their Fields.

A team of missionaries from five countries involved in the theater of world events will be here to speak at Presbyterian churches tomorrow and at church groups in this area until Wednesday.

The men, representing the Presbyterian board of foreign missions are: the Rev. Roscoe E. Coen of Seoul, Chosen (Korea); the Rev. Alexander M. Allan of Bucaramanga, Colombia; Dr. Austin R. Wolfe, physician from Metet of the Cameroun, West Africa; Miss Gertrude Hill of Canton, China, and Mrs. J. D. Payne of Teheran, Iran.

TO KOREA IN 1918.

Mr. Coen will speak at 9:30 o'clock tomorrow to the Sunday school of the Paseo Presbyterian church, 7405 the Paseo, and at 11 o'clock at the Second Presbyterian church, Fifty-fifth and Oak streets. Mr. Coen was commissioned for service in Chosen in 1918. He has taught classes in English and Bible at Chosen Christian college.

Mr. Allan, who will speak at the First Presbyterian church of Independence at the morning service, has been a missionary in Colombia since 1910. He will speak at 6:30 and again at 7:30 o'clock at the Broadlands Community church.

Dr. Wolfe will address a Sunday school assembly at the Van Brunt Presbyterian church, 5205 East Twenty-third street and will speak at 11 o'clock at the Linwood Boulevard church. Dr. Wolfe, who has been at Metet the last eight years, was born in Parkville, Mo., and attended Park college there.

Miss Hill will speak to the Sunday school at the Second Presbyterian church, 318 East Fifty-fifth street, and at the morning worship hour at Park college, Parkville, Mo. Miss Hill, who has been a missionary in Canton twenty years, is secretary, librarian and teacher of English at the Hackett Medical Center.

TEACHER IN IRAN.

Mrs. Payne will speak at both services at the First Presbyterian church, 930 Forest avenue. Wife of the treasurer of the Persia mission, she taught in a girls' school in Iran and served as an assistant in the clinic of the mission hospital.

The five missionaries will speak at a mass meeting of youths at 3 o'clock tomorrow at the Grace Presbyterian church, 811 Benton boulevard. Other appearances will be made Wednesday at the Women's circle meetings in Independence and Wednesday night at the Odessa and Butler churches and the Second church here.

A tea will be given for the visitors at 2 o'clock Monday at the Roanoke Presbyterian church, Forty-second and Wyoming streets, and dinner at 6:30 o'clock Tuesday at the Linwood Boulevard Presbyterian church, Linwood boulevard and Woodland avenue.

The Rev. Walter L. Clark, pastor of the First Presbyterian church, Independence, and chairman of the foreign missions committee here, planned the entertainment.

The visiting missionaries will be guests of the midweek dinner at the Second Presbyterian church at 6:30 o'clock Thursday night and conduct a roundtable discussion of problems of world missions in war.



Foreign Missions.



Foreign Missions can make no appeal to the Churches except as they appeal to *disinterested love*.

For whom are these missions undertaken? For others, not for ourselves. The races for whom we labor are distant. We have never seen them. To us personally they are strangers, aliens. Living on other continents, they do not touch our secular interests. If we leave them to live and die in degradation, no earthly interest of ours will be put in peril. They do not govern us. They do not share our civic or public life. However debased, they cannot pollute our children nor degrade our schools. They cannot tamper with our financial order. They cannot in the faintest degree threaten us with anarchy

or with impoverishment. We are far above them ; in the providence of God set on high, beyond their power. No instinct of self-preservation urges us to their relief. No argument for personal security, or for national prosperity, except in the most indirect and distant way, pleads with us for their help. That voice of our Lord, "Go, teach all nations," is not a call to self-preservation. It is a call to self-sacrifice.

Those far-off heathen races—we are related to them only through God, the Father of All, and Christ who died for all. Most of us will never see them until we see them at the judgment, nor ever hear so much as their thanks until we meet them in Heaven. Not only inferior to us, they are in many respects unattractive to us, sometimes repulsive. They receive us with indifference, often with suspicion, sometimes with cruel hostility. It is evident that a mission to them is wonderfully like Christ's mission to ourselves—to this fallen world. It began in love, disinterested love—"God so loved the world." He sat on high ; the security and holiness of Heaven lay around Him. He was met by men with indiffer-

ence, changing only to abuse and scorn. But as His mission began in love, so it was sustained by the long patience of love ; it triumphed by the sufferings of love ; it was rewarded only by the joy of love.

It is that incarnate Love which points the Church to the misery and sins of the heathen, saying, "As my Father hath sent me into the world, even so send I you into the world." "Other sheep I have, which are not of this fold : them also I must bring."

The cause of foreign missions must depend upon the piety of the Church and upon that alone. It can appeal to nothing but love for souls and grateful, loyal obedience to our Lord. But to these it does appeal as the wretchedness and guilt of men appealed of old to the love of Heaven.



Copies furnished on application to WM. DULLES, JR., Treasurer, 53 Fifth Avenue, New York.



SPECIMEN PROGRAMME

OF THE

LUSHAI CHOIR

WITH A

SHORT SKETCH

OF THE

LUSHAI CHRISTIANS



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The Lushai Christians

About forty years ago the Lushai people lived in terror and suspicion of each other. Chief rose against chief, village against village, and fierce battles were fought. Prisoners were taken and carried back in triumph by the conquerors. They used them as serfs, cut off their heads, and put them on long poles outside their villages. The Lushais were head-hunters. When they died, those that had the required number of heads were allowed to enter the Lushai paradise. If they had not enough, they were turned back by the old man who sat at the entrance to the dead men's village. They also made certain raids on the villages of the plains and carried their trophies back. Many readers will have heard of Mary Winchester. She was walking with her father in their tea-garden at the foot of the Lushai Hills when a crowd of Lushais ran down and sprang upon them. They killed the father and picked the child up and carried her up one hundred and fifty miles through the jungle to their village. There she lived for over a year playing happily with the Lushai children. Unknown to her, the chiefs were plotting to take her life, but an old woman took pity on her and saved her many times. Then the Government sent a party of sepoy to search for her and they found Mary looking quite happy and very reluctant to join them. She was taken home to her grandparents in Scotland and lives in London now, and is very interested in the spreading of the gospel in Lushai.

About forty-five years ago the Lord moved the hearts of some Christians in Wales to send the gospel to the Lushai people. A missionary came to the country and gathered together a band of young men and taught them. In about two years' time one of them said he would like to give himself to Jesus Christ. His name was Khuma. He was the

first-fruits of the gospel in Lushai. Gradually others joined him, and by their good lives drew many more to seek a place in Zion. This was the beginning of the Church in Lushai. There was much opposition and persecution—some were pursued with the sword, and others with bow and arrow, and thrown out into the jungle at night. Yet they still clung to their faith, and by their conduct they attracted others too. The Lord has visited the Lushais with revivals, and through these many thousands have joined the Church until the membership of the Lushai Churches now approaches fifty thousand. There are about three hundred organized congregations, fifteen pastors, and twenty evangelists. These are supported by the Church through the collection for spreading the kingdom of God. There are also about ten Bible-women working in far-off districts and supported by “the handful of rice collection.” The mission is in charge of village education, and conducts about a hundred schools. The teachers of these schools are doing pastors’ work in their villages, and are making a fine record of pioneer work.

There is a printing-press here in Aijal which has printed our hymn-books, commentaries, and school textbooks for many years. The whole Bible has not yet been translated into Lushai. They have the New Testament, Genesis, Isaiah, and the Psalms in their own language. They are very fond of doctrinal subjects and singing. The great task now is further to enlighten the people and teach them the principles of the Christian religion.

They are very keen on bringing others to Jesus, and devote the month of September each year to prayer and visiting and speaking to those who have not yet heard the Saviour’s welcome voice. They have also collected money to start a foreign mission of their own on the border of Lushai among the Chins—once their bitter and dreaded enemies.



The Lushai Choir

BY KATIE HUGHES, DIRECTOR

On my arrival in Lushai at Christmas, 1924, we were walking up through the jungle—a distance of about ninety miles—in stages. On Christmas Day we came through a village when they were just coming out of the service. They greeted us and gave us low stools to sit on and sang a Welsh hymn to cheer us. My friend asked me, “Do you know that hymn?” I said I did not. She said, “It is in the Welsh hymn-book, and you have sung it hundreds of times at home. It is Rutherford.” The Lushais sing the Pentatonic Scale, and they had turned this tune into their own style of singing. So to me it was a revised version. The day after I arrived in Aijal a young man came to welcome me and asked whether I knew Handel’s *Messiah*, or had I a copy of it. I had no copy of the *Messiah*, but in my trunk I found a copy of the Wembley Exhibition programme which contained several *Messiah* choruses. The young man asked, “Can you teach us to sing

Worthy is the Lamb before the assembly meets?" I learned that the assembly was to take place in three weeks' time. Remembering my experience on the road, I said cautiously, "No choir can learn *Worthy is the Lamb* in three weeks. Would you like to try to learn it for Easter, and then we could do something simpler for the assembly?" So the next day a large gathering came to the school and we started to learn a Welsh anthem. After that we did *Worthy is the Lamb*. We found it very difficult to keep to our parts, and at our final practice I suggested that we should not sing it on Good Friday as arranged, but postpone it until Whitsuntide. One young man said, "Will you give us one more chance, please?" We tried it again, and from that night we have been able to sing it through without a break-down. The choir consists chiefly of schoolboys and girls, and also Government and mission workers; some of them go back to their villages and start choirs there. This is a loss to our choir, but a great gain to the villages.

We were invited down to the Sylhet Synod in 1929. As we walked down ninety miles through the jungle and stopped every night at dak bungalows, one man who accompanied us said, "O, Lord, how we used to go down to the plains with knives and carry heads back with us; now I thank Thee we are going down with the *Messiah* in our hands, and hope to win hearts for Thee by our singing."

Specimen Programme for Three Concerts

1st Concert—

1. Hymn ("Every day and hour").
2. Old Lushai Tune.
3. They that sow in tears (Chorus from Gaul's *Holy City*).
4. Eye hath not seen (Solo) (Chorus from Gaul's *Holy City*).
5. Quartet.
6. For thee O dear country (Trio and Chorus) (From Gaul's *Holy City*).
7. Thine is the Kingdom (Chorus from Gaul's *Holy City*).
8. Lushai Hymn (Men's voices) (Words and Music of Lushai composition).
9. Worthy is the Lamb (From Handel's *Messiah*).
10. Amen Chorus (From Handel's *Messiah*).

2nd Concert—

1. Hymn ("God will take care of you").
2. O Thou that tellest good tidings to Zion (From Handel's *Messiah*).
3. Glory to God (From Handel's *Messiah*).
4. Quartet.
5. Old Lushai Tune.
6. And the Glory of the Lord (From Handel's *Messiah*).
7. Lift up your heads (From Handel's *Messiah*).
8. Hymn in Lushai (Men's voices).

9. Come, ye blessed (Solo) (From Gaul's *Holy City*).
10. The fining pot is for silver (Chorus) (From Gaul's *Holy City*).
11. Great and marvellous are Thy works (Chorus) (From Gaul's *Holy City*).

3rd Concert—

1. Hymn ("Rock of Ages").
2. His yoke is easy (Chorus from Handel's *Messiah*).
3. Behold the Lamb of God (Chorus from Handel's *Messiah*).
4. Old Lushai Tune.
5. He shall feed His flock (Solo) (Chorus from Handel's *Messiah*).
6. Quartet.
7. Love not the world (Chorus) (From Gaul's *Holy City*).
8. No shadow yonder (Chorus) (From Gaul's *Holy City*).
9. Lushai Hymn (Men's voices).
10. Hallelujah Chorus (From Handel's *Messiah*).

delity brought him unusual success. But as colporteur of that society in intolerant Russia he was not free to do more than sell the Scriptures, without preaching out of them. This fetter upon his tongue he would never wear longer than was necessary, when he would throw up his commission and fall back upon his pedler's opportunities with all its risks, which would, however, involve no one but himself.

In the growth of the evangelical cause some among the nobility, men of wealth, were brought of the Holy Spirit to devote their noble rank and their fortunes to the spread of the truth in the empire. Delakoff's eminent piety and usefulness were so greatly esteemed by them that after a time a company of believers employed him on a salary to do the work of an evangelist.

As Baptist doctrines began to pervade the Stundist communities, Delakoff, after prayerful study, embraced the principle of believers' baptism and connected himself with the Baptists. By them he was sent as a messenger of the churches with a Baptist preacher to a Malakan settlement in Siberia. And there he remains until to-day, unless some recent change has overtaken him.

In a letter written by him in October, 1895, he described the growth of the little church now established there, and told of the storm clouds which were gathering around him since the arrival of a new Greek priest, who was disposed to stop his proceedings as a bishop of souls.

Years of acquaintance with Delakoff and his work, by correspondence and personal interviews, and through letters of his ardent friends and supporters in Russia, lead me to regard him with admiration and affection. His simple piety, inflexible devotion to the cause of Christ among men, and his courageous faith entitle him to be regarded as a genuine apostle of the Lord Jesus. He meets the hardships of his Siberian life now in the most cheerful spirit of contentment. The people for whom he labors are very

poor. He lives right in their midst, paying a trifle for his board, and oftentimes his only nourishment from morning to night is tea without milk or sugar. They are all very kind to him and receive him gladly as he makes the circuit of their villages. He has no salary from any source, and gains his slender support from selling muskmelon and watermelon seeds, flea powder, and Bibles, all sent him from Russia. There is not in his last letters one note of unhappiness, except from the fear that his new enemy might bring about his exile and so close the interesting work he was doing for Christ.

Three years ago Delakoff came to America bringing his son whom he wanted to educate in the faith that had been brought to his soul through the American missionaries. I introduced him to that great hearted man of God, Dr. A. J. Gordon, who received him most cordially and arranged for his son to be educated at Mount Hermon. The father was more than pleased and went back to his work full of joy.

GUIDANCE.

THE method in which the Spirit sometimes guides is well illustrated by an address of one of our faithful missionaries, who was called back to China; in substance he said, "I am asked why am I now returning to China after eighteen years' absence. It is not because I now have a stronger inclination to go; all these years I have yearned and prayed for the way to open up; the cries of the perishing millions have been continually in my ears. It is not because I can do more good there than here—I believe this is true but that fact has not decided my course; not because the way is now easy—at my time of life, tearing my family up by the roots and putting my children down in the midst of that heathenism whose awful character I fully know, seems to human appearance like a leap in the dark. But I go now because I believe that it is God's will that I now go.

His will is indicated (1) by an abiding conviction in the soul, which deepens as I pray and seek for light; (2) by the approving judgment of judicious brethren; (3) by the opening of God's Providence. When God has definitely located one of His servants in a particular work, he has no right to seek a change for any cause, until God says, 'Go'; then go in trust, believing that He will wholly lead." As we read the lives not only of the inspired writers of the Bible, but also of some of God's saints of the present day who have lived very near to Him, do they not open up before us vistas of possibility of which we have hardly dreamed, and yet which are for every real Christian who will meet the necessary condition?—*From Walking with God.*

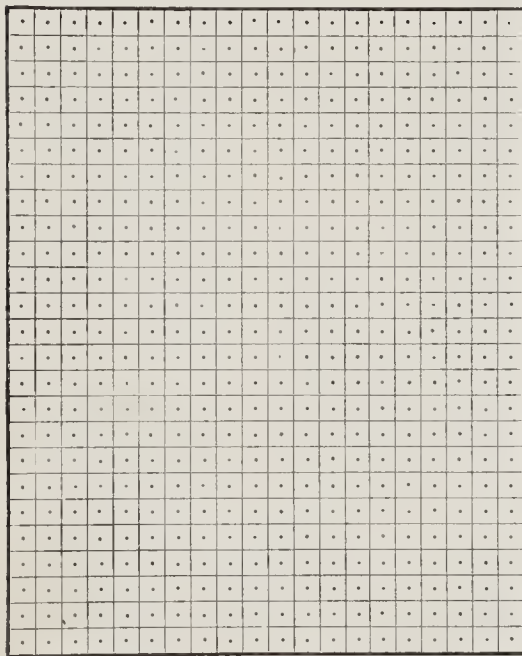
A COMPARATIVE VIEW —OF— Home and Foreign Christian Work.

"THE FIELD IS THE WORLD."

DIAGRAMS SHOWING
THE UNEQUAL DISTRIBUTION OF PROTESTANT CHRISTIAN WORKERS
IN THE FIELD.

HOME.

1 MINISTER TO 800 SOULS IN THE UNITED STATES.



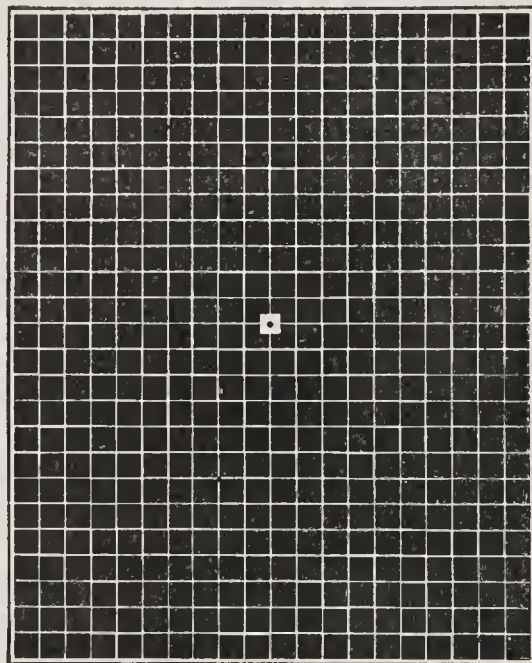
The 500 small squares in this diagram represent 800 people each, being the average number to each minister.

The 500 dots represent ministers.

Proportionately there are 500 times as many Protestant Christian workers in the U. S. as in the Foreign Field.

FOREIGN.

1 MISSIONARY TO 400,000 SOULS.



This diagram represents 400,000 people, being the average number of unevangelized to each Missionary.

The little white square represents 258 persons, being the proportionate number of native converts to each missionary. The *one* small dot represents the Missionary.

COMPARISON OF PROTESTANT CHRISTIAN WORKERS IN THE UNITED STATES WITH THOSE IN THE FOREIGN FIELD.

MINISTERS WITH MISSIONARIES.

Population of the United States, (est. 1886),	-	60,000,000
Total Protestant Ministers in the U. S., (1886),	-	78,864
Average 1 Minister to, 760, or in round numbers,	-	800
Total population in the Foreign Field	}	1,181,000,000
Heathen,	-	856,000,000
Mahommedan,	-	175,000,000
Catholic countries like Italy, Spain, So. America, etc.	-	150,000,000
Total of all Ordained Protestant Missionaries in the Foreign Field, (1886),	-	2,923
Average 1 Missionary to 404,036, or in round numbers,	-	400,000
Proportion Home to Foreign, 500 to 1.		

These figures are quickly read and one does not appreciate this difference of 500 to 1. The eye may not catch it, even from the diagram. But stop and count the 500 dots in the Home Field, and then glance at the *one* dot in Foreign Field, and think how it must look to Him who said "Go into *all* the world."

And if we compare the total Protestant Christian workers in the United States with those in the Foreign Field, the disproportion is even greater, *viz.*:

Ministers, (1886.)	-	78,864
Lay Preachers,	-	31,991
Sunday-school Teachers,	-	1,107,170

Total Protestant Workers in the U. S. 1,218,025

Population 60,000,000, an average of one worker to each forty-eight persons.

Ordained missionaries, 2,923; Lay, 763; Women, 2,420; Ord. natives, 3,216; all other workers, 28,382.

Total workers in the Foreign Field, 37,704; Population 1,181,000,000, an average of one worker to each 31,322 persons.

Proportion of Home to Foreign, 650 to 1.

In 1886, there were in the United States 11,560, 196, Protestant ministers and church members, or

nearly one in five of the entire population. These are so thoroughly distributed throughout the country, that the gospel of our Lord Jesus Christ could be preached to the whole population every week.

In 1886, in the Foreign Field there were 37,704 missionaries and Christian workers, and about 716,364 native communicants (not including those in protestant Germany, Sweden, etc., which countries are not reckoned in our Foreign Field), a total of 754,068, in a population of 1,181,000,000, being an average of only one Protestant Christian to each 1,566 persons.

These native Christians, instead of forming the powerful dominating class, are mostly gathered in little weak churches about the centers of evangelization, and are scarcely able to sustain themselves.

Vast areas of country have not a single Christian in them. Whole nations, and millions upon millions of people, have *never yet heard one* such proclamation of the gospel, as is practically given to the entire population of the United States, every week.

How can they hear without a preacher? Rom. 10: 14.

And yet, while we have 78,864 ministers in the U. S., there are only 1,023 ordained missionaries *from* the U. S. in the Foreign Field.

So, notwithstanding this disproportion of workers, only one minister in 77 goes to the Foreign Field.

And how can they go except they be sent. Rom. 10 : 15.

The annual expenditure of Protestant church members in the U. S. for church work at Home is *\$50,000,000, while the annual expenditure, of the same for Foreign work is only \$4,000,000.

Proportion of Home to Foreign, 20 to 1.

That is, while the need is from 500 to 650 times greater in the Foreign Field, we spend 20 times as much in the Home Field.

This \$50,000,000 is expended for the evangelization of 60,000,000 people—\$1.33 each.

While the \$4,000,000 is expended for the evangelization of 1,181,000,000—one-third of a cent each.

Proportion of Home to Foreign, 400 to 1.

If Paul had gone East instead of West, Asia might now be the Home Field, and we the Foreign. Let us not forget to do by them as we would wish them to do by us.

Remember that the Field is the Whole World. Jesus came unto "His own," the children of Israel. They were, so to speak, His Home Field. Had he confined the gospel to them, we should not have it. Had He said begin and stay at Jerusalem, we should have been pagans still. But he said, "Beginning from Jerusalem." Luke 24 : 47., R. V.

God loved the WORLD and gave his Son for it. John 3 : 16.

Jesus came to save the WORLD. John 12 : 47.

The Holy Ghost came to convince the WORLD of sin. John 16 : 8.

The disciples are to go into ALL THE WORLD (Mark 16 : 15), making disciples of all nations (Mat.

*Some of this is estimated, but the most of it has been carefully gleaned from Church year books, and other authorities. Of the \$4,000,000, a large proportion is spent for publications, schools and hospitals. If these items were added to the Home work the *disproportion* would be greatly increased.

28:19), preaching the gospel in ALL THE WORLD. Mat. 24 : 14. Not *part* of the world, but *all* of it.

How shall we overthrow intemperance, and the curse of opium, the social evil, paganism and idolatry, ignorance, vice and crime, socialism, atheism and anarchy?

How shall we terminate all the evils that curse the race? or in a word, how shall we do our part toward destroying Satan's dominion and bringing in everlasting righteousness? Just in one way *by preaching the gospel in all the world*, for then shall the end come, (Mat. 24 : 14.) and the Lord will cut short the work in righteousness. Rom. 9 : 28.

Notice that Mat. 24 : 14 says "in all the world." Preaching the gospel completely and continually in one nation or a dozen nations will not answer. It must be a witness unto *all nations*, then, as surely as the walls of Jericho fell, shall Satan's reign on earth come to an end. **Satan knows it, and would prevent it if he could, by keeping all missionaries at home.**

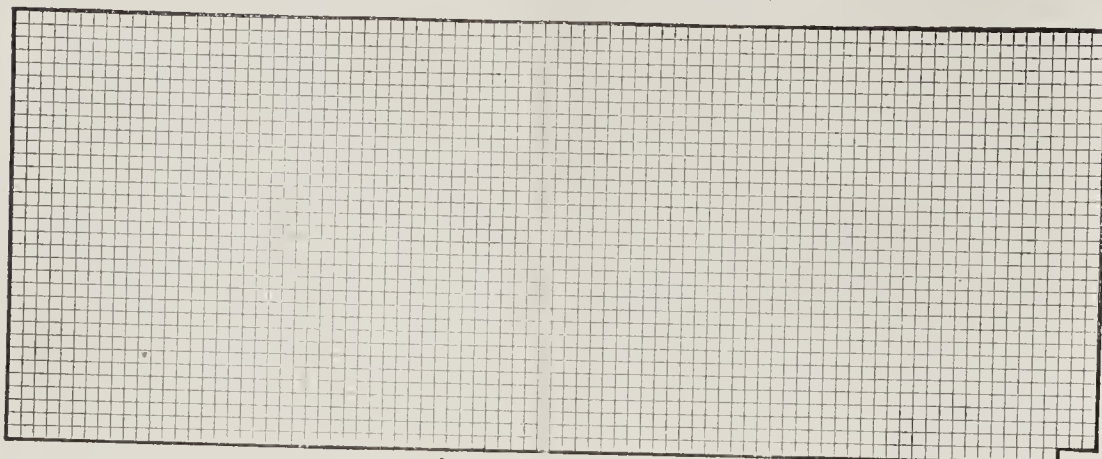
And now, beloved, do you say that too much money and too many workers go to the Foreign Field? Think of it. One missionary to 400,000 souls. That would be two ministers for Chicago, or five for New York City, or ten for London, or 150 for the whole United States, instead of 78,864. But this 400,000 is only the average number. Whole countries like Afghanistan, Tibet, Honan province, the central Soudan, and Ecuador, with millions of Christless souls, are utterly destitute. Shall we do less in the Home Field? No! But more, a hundred times more, in the Foreign Field. Can we do it?

If we had *a tenth* of the income of church members it would fully suffice for all gospel work at home and abroad. Or, if we had, for Foreign work, a tenth of their annual savings after, all home expenses are paid, we could put 12,000 more missionaries in the field at once. See Diagram on next page.

**DIAGRAM SHOWING THE
Wealth of Protestant Church Members in the United States.**

EACH SQUARE REPRESENTS \$4,000,000.

2769 SQUARES, = \$11,078,840,000.



ANNUAL INCREASE OF WEALTH

OVER AND ABOVE ALL EXPENSE OF LIVING AND ALL BENEVOLENCES.

124 SQUARES = \$497,230,000.

ONE SQUARE = \$4,000,000. OUR TOTAL ANNUAL CONTRIBUTIONS TO FOREIGN MISSIONS.

"IF THEREFORE YE HAVE NOT BEEN FAITHFUL IN THE UNRIGHTEOUS MAMMON, WHO WILL COMMIT TO YOUR TRUST
THE TRUE RICHES?" LUKE 16: 11.

The above diagram is based upon the statistics given by Dr. Strong, in "Our Country," p. 201.

It should be carefully noted that the Annual increase of wealth, nearly **five hundred million dollars**, is the amount saved by church members after paying all expenses of living, luxuries, ornaments, gifts, contributions, etc. One tenth of this would put 12,000 more missionaries in the field.

How will it fare with the stewards when the Master comes?

pearly tints, or rather, opal lights, curiously elusive; and a hint of rancid honey in the perfume fortells the delightfully astringent fruit.

Deep in the hills of the pine-log region of Cherokee Georgia, a region with its orchards on what they call "hog-backs" and its illicit distilleries in the "pockets" (at least so it was long ago) I made the acquaintance of quince marmalade; that is to say, quinces boiled in honey and slowly evaporated, until almost anhydrous, a masterful confection of a waspish flavor. But still more primitive was "quince bounce," made of boiled quince cider, peach brandy and honey, with a dash of aromatic roots and herbs; a thick and biting drink; to describe it would require

"Miraculous rhetoric that speaks sense
Without a tongue, excelling eloquence."

I am in sympathy with Hesperides and Avalon and all other apple-Edeus; but when I go a-visiting them I shall beg to take my bows and bird-bolts along, that I may keep even with the red-headed woodpeckers and the dictionary-makers. Here in our town I have felt the archer's advantage. The authorities forbid the firing of a gun inside the city limits; but nobody is inhibited from drawing the long-bow (in a certain sense it might be a municipal calamity to prevent the practice). So my neighbors lose cherries, grapes, pears, apples and all, while I protect mine, champion my song-birds and have rare exercise. And yet the bird-bolt is obsolete—in the dictionaries.

This erythrocephalous apple-eater, the commonest of our Western, or rather middle-Western, woodpeckers, is at times an unbearable orchard pest. He comes to my June-apple trees and his form is legion. A fine bird he is, with his splendid scarlet head, his green-black shoulders and his white tail, wing-quills and breast. But just as the apples begin to blush, he is a prompt apparition, smart and clever at pecking out the red side of them and leaving them hanging there all cavernous, rotting on the trees. This, too, after robbing me of my early cherries and pillaging my strawberry bed.

Here is my characteristic weakness. This last winter a pair of these redheads was resident in a hole dug in a dead bough-stump of a maple tree thirty feet from my window. Now, knowing full well how savagely I shall have to bump them and their children and visiting friends with bird-bolts next June and July, I sit (within reach of my bows) and let them shine and chatter and peck to their heart's content.

My fire is smoldering low; excuse me, I will fetch a few more sticks of apple-wood.

CRAWFORDSVILLE, IND.

THE MISSIONARIES' SONS IN HAWAII.

BY THE REV. SERENO E. BISHOP.

It seems to be quite time for us sons of the old missionary fathers of Hawaii to assert ourselves and ask public attention to what we actually are. A concerted attempt to defame us appears to have arisen, led off by *The Evening Post*. No doubt most of those concerned in it labor under an ignorance of the facts which has produced ludicrous misstatements. T. G. Shearman's notable diatribe may be referred to as a sample.

Being one of the oldest of this class, and personally acquainted with the history of all of them from their childhood, I have tabulated the ages, occupations and other data of every son of a missionary now residing in the Hawaiian Islands, with the following results:

There are now resident in these Islands 55 sons of the missionary fathers. Twenty-seven of them live in the capital, Honolulu. Forty-four of these men are members of the Congregational Church in good standing, and 31 are prominently active members. Not one of the 55 has ever been arrested for crime, or fallen a slave to any form of vice. I believe that not one has gone into bankruptcy.

Of the number 19 are graduates of American colleges. All the rest have received high school education, and several have graduated from law and medical schools. Twenty-one are under fifty years, 20 between 50 and 60, and 14 over 60 years.

Forty-three are married; 13 bachelors; 7 have half-white or native wives; 8 have grandchildren; 13 more have adult children.

For occupations, 6 are missionaries, or ministers; 8 are sugar planters, or on plantations; 8 are cattle ranchers, or farmers; 3 are merchants; 3 are physicians; 3 are practicing lawyers.

One is in each occupation of manufacturer, interpreter, publisher, teacher, surveyor, and scientific instructor.

Besides the above, fifteen are in the Government service—one each as President of the Republic, Chief Justice, Minister of Finance, Attorney-General, Surveyor-General, Assistant-General, Collector-General, Marshal, President of Public Instruction, Superintendent of Public Works, Circuit Judge; two department clerks and two Sheriffs of Maui and Kauai.

Two are millionaires and a third nearly so—two entirely and one mainly, as the result of their own well-directed and most honorable exertions. Three more are wealthy men. All six of these gentlemen are remarkably munificent in their benevolence. Thirteen others possess a

competency, *i. e.*, enough for ample support if laid aside from labor.

Thirty enjoy a comfortable income, depending upon their exertions. Six are in straitened circumstances, but of highly reputable character.

The foregoing figures may suffice to prove that these men, as a body, stand exceptionally high in moral character, in education and in general capability. I suppose that an equally excellent class of men could not be found on the globe, descended from any particular body of parents, unless they were the sons of missionaries in some other mission fields.

Many more figures might be given, if important, respecting—1st, the resident *daughters* of missionaries, whose record is a most noble one; 2d, the *grandchildren* of missionaries, numbers of whom are in active life and highly successful in their callings; 3d, the sons, daughters and grandchildren of our missionaries, who have left these Islands, being a much larger number than those who remain here, and some of whom have been of distinguished merit. Many of the grandsons are now studying in American colleges. One considerable group is now at Yale, one of them an instructor there.

Of the sons resident here, some individuals should be specified who are conspicuous for the esteem in which the public holds them. Besides President Dole and Chief Justice Judd, whom all men honor for their estimable character, may be named such eminent missionaries as Hiram Bingham, D.D., O. H. Gulick and F. W. Damon, also H. H. Parker, for thirty-two years the able and self-denying pastor of Kawaihāo native church. Of civilians are notable with others Prof. W. D. Alexander, who has been for twenty-five years at the head of the Government Survey, and who is distinguished abroad for his scientific and historical work, while peculiarly beloved at home for his personal excellence. For Christian activity are notable such men as W. H. Rice and F. S. Lyman, and for munificent beneficence such sons as H. P. Baldwin, C. M. Cooke and George Wilcox. A score of others like-minded might be named.

From the facts so specifically presented above it must be evident to your readers that the descendants of missionaries in Hawaii constitute a social element in this community of the most elevating influence. They and their fathers formed the nucleus of a powerful American Christian colony. To them gathered and affiliated a large body of the best class of American and English Christians. With these the sons and daughters of the missionaries have extensively intermarried. Through them there has thus been handed down and perpetuated, as a most powerful shaping influence in this growing white community, the consecrated, active, progressive Christianity planted and nourished here by the Missionary Fathers. Their chief rallying point is the Central Union Church of Honolulu, which has some 500 members and over 600 in the Sunday-school. Their church edifice was completed three years ago at a cost of \$130,000, and is surpassed in beauty and convenience by few if any churches in California.

Of the more than \$20,000 annually expended by the Hawaiian Board of Missions, for foreign work in the Gilbert and Marquesas Islands, but mainly for home work in the evangelization and Christian education of the Chinese, Japanese and Portuguese, who constitute more than half of our population, as well as for like work for native Hawaiians, the greater part is contributed by the Central Union Church, and four small foreign churches on other islands allied with them.

There is also an average amount of certainly not less than \$10,000 per annum, contributed by the same people, for a large class of benevolent and educational work not under the Hawaiian Board, including Y. M. C. A. expenses, kindergartens, aid to native churches, support of native youth in training schools, buildings and appliances for those schools, and a multiplicity of other items. Add also the \$6,000 church expenses of the Central Union Church and \$5,000 more in the four smaller white churches on other islands. There is thus a total of more than \$40,000 annually raised for Christian and benevolent work, exclusively by this American Christian colony of about 700 church members who are affiliated to the old nucleus of missionary families.

This is an average of \$60 annual gifts per member for such purposes. Probably there is nothing like this amount of Christian beneficence to be found in any other church community in the world. [The Fifth Avenue Presbyterian Church, New York, Dr. John Hall's, averages about \$70. Ed. INDEPENDENT.] It tells of an exceptional degree of consecrated piety, of Christian public spirit, of enthusiasm in Christian work. Those are the hard figures of what these missionaries' sons and their noble associates are in the constant habit of doing. Such fruits grow only out of a tree of most healthy and vigorous Christian character. That character was inherited from the glorious missionary fathers, and has been successfully perpetuated in their sons and daughters and the noble body of Christian men and women banded with them.

Appropriate as illustrating the character of the Hawaiian missionary's son, may be cited the instances of some of those who early left their homes here. The best known to the American public was Gen. Samuel C. Armstrong, who founded and bore up the Hampton

2960 For. Miss.-An. Rept-1 10-21-11 D Wentworth—
STUDY OF THE DISTRIBUTION AND CLASSIFICATION
OF THE MISSIONARIES OF 28 SOCIETIES

The societies which provided information to assist in this study are the following:

United Church, Canada, Board of Foreign Missions
Woman's Missionary Society of the United Church, Canada
United Christian Missionary Society
American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society
American Board of Commissioners for Foreign Missions
Protestant Episcopal Church in the U. S. A., Department of Missions
Missionary Society of the Evangelical Church
Foreign Mission Board of the Evangelical Synod of N. A.
Board of Foreign Missions of the United Lutheran Church in America
Women's Missionary Society of the United Lutheran Church in America
General Missionary Board of the Free Methodist Church of N. A.
Board of Foreign Missions of the Methodist Episcopal Church
Woman's Foreign Missionary Society of the Methodist Episcopal Church
Board of Missions of the Methodist Episcopal Church, South
Union Board of Foreign Missionary Admin. of Methodist Protestant Church
Society of the United Brethren (Moravian)
Board of Foreign Missions of the Presbyterian Church in the U. S. A. (North)
Executive Committee of Foreign Missions of the Presbyterian Church in U. S.
Board of Foreign Missions of the Synod of Reformed Presbyterian Church
Board of Foreign Missions of the United Presbyterian Church of N. A.
Women's General Missionary Society of the United Presbyterian Church
Board of Foreign Missions of the Reformed Church in America
Board of Foreign Missions of the Reformed Church in the U. S.
Foreign Mission Society of the United Brethren in Christ
National Board Y. W. C. A. of the United States, Foreign Division
Foreign Committee of the National Councils of the Y. M. C. A.'s of U. S. and Can.
China Union Universities (Fukien, Nanking, Shantung, Yenching)

Several facts should be noted in advance:

(1) It was impossible to secure a distribution of the type of work carried on by the married women. In the case of one or two boards wives are not appointed as missionaries. For the purposes of this study, therefore, the two groups that are actively recruited by the mission boards as missionary candidates are the men and the single women.

(2) In totaling the missionaries assigned to a specific type of work it must be remembered that many missionaries divide their time between several activities. In general the boards have reported the activity to which the missionary devotes a major portion of his or her time. It is assumed that such inequalities as may exist because of this division of effort are averaged in the totals that have been carried out.

(3) One board, namely the Woman's Foreign Missionary Society of the Methodist Episcopal Church, found it impossible to make a distribution by activity of their 612 women missionaries. They are grouped according to countries, but where this affects the percentages in any way note has been made of it at the appropriate place.

(4) The Presbyterian Board in the U. S. A. found it impossible to distribute their missionaries in Latin America between South America, and Mexico and Central America. Their total Latin America missionaries were therefore listed under South America. On this account there is some slight discrepancy between the figures for these two areas, but the combined total for Latin America would be correct.

(5) Total figures for all mission work are not available for 1929 making comparison with the 1915 and 1922 impossible.

No. 5.—COMPARISON OF LAYMEN AND ORDAINED MEN IN THE MISSIONARY BODY

It has taken a great many more laymen sailing to the mission field to maintain the lay group in the missionary body than has been the case with the ordained missionaries. Whereas the number of laymen and ordained men sailing to the field from 1906 to 1915 was very nearly equal, in 1915 there were only 811 laymen on the field against 2,620 ordained men. From 1906 to 1922 there were 450 more laymen sailed to the field than ordained men, and while nearly 1,400 laymen had sailed in the seven-year period from 1915 to 1922, the total lay group had increased only by 387. The sailings of ordained men from 1915 to 1922 were about 900, and the body of ordained men on the field in 1922 was 700 more than in 1915, indicating a much smaller shrinkage in the ordained group sailing to the field than was the case in the lay group.

In the period from 1925 to 1928 less than half as many ordained men sailed for the field as laymen. This percentage persists also in the case of the 28 societies which we are studying. Nevertheless, these 28 societies had an ordained group on the field in 1929 nearly 20% larger than the lay group.

It is interesting to note that from 1906 to 1922 six laymen sailed for every five ordained men. But in 1922 there was only one layman on the field for every three ordained men. In the period from 1925 to 1929 two laymen sailed for every ordained man, but in 1929 for the 28 societies studied there were seven ordained men for every six laymen on the field.

No. 6.—COMPARISON OF TOTAL SAILINGS AND TOTAL MISSIONARY BODY FOR VARIOUS YEARS

The total number of sailings from 1906 to 1922 very nearly equaled the total missionary body on the field in 1922. It is interesting to note that whereas the total missionary body increased by 46% over the total body in 1915, the missionary body of the 28 societies studied increased only 34% in the same period. In 1929 the 28 societies had suffered a decrease in their total missionary body over the 1922 figures of 12.8%. In 1915 the missionary body of the 28 societies represented 71.2% of the total American missionary staff; but in 1922 they represented only 65.3%.

If we were to assume that the relationship continued to decrease at approximately the same rate, the 28 boards would have in the neighborhood of 60% of the total missionary group in 1929. On the basis of their reported missionary staff of 7,897 we could estimate the total missionary body in 1929, representing American societies, as in the neighborhood of 13,181.

The new missionaries sailing in 1911 to 1914 comprised 29.2% of the missionary body of 1915. In the period 1925 to 1928 the 28 missionary societies sent out replacements of 22.1% of the missionary body of those societies. The total sailings during the period 1925 to 1928 were 2,947, and assuming the same relative proportion to the total missionary body as in the case of the 28 societies, would mean a total American missionary staff of 13,335. We have therefore estimated a total American missionary body in 1929 of 13,250, approximately an average of the two computations given above. This figure is only an estimate and should not be taken as authoritative.

Another basis of estimating the present size of the missionary body would be as follows: In 1915 the 28 boards we are studying had 76.9% of the missionaries in China. In 1922 they had 69.3% of the China group of missionaries. If we suppose that the percentage continued to decline at about the same rate, we could say for purposes of computation that they had approximately 63% of the China group of missionaries.

On this basis the total American missionary body in China in 1929 would have been 3,335. In the fall of 1929 the Chinese Recorder estimated that the total number of missionaries in China from all countries was 4,750. If the representatives of the 28 boards from North America bore the same relation to the total missionary group in China in 1929 that they did in 1922, then the total missionary group in China would have been 5,175.

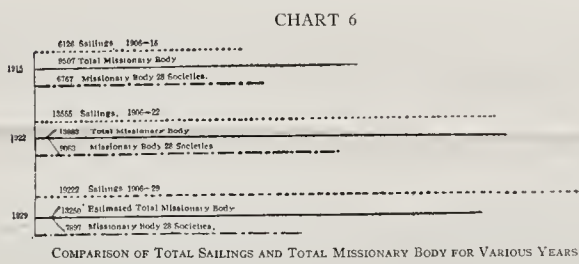
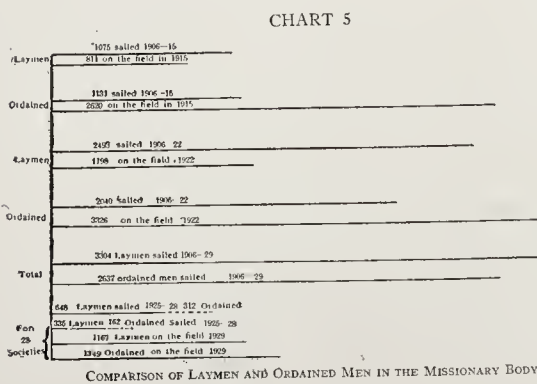
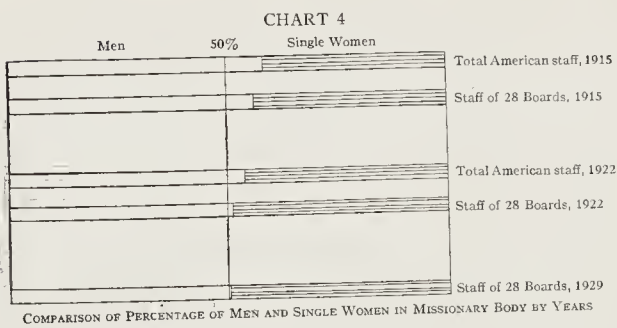
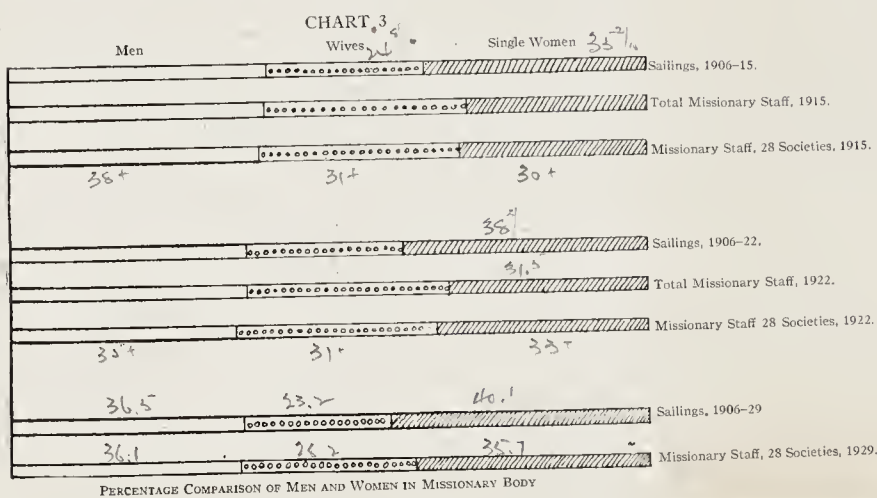
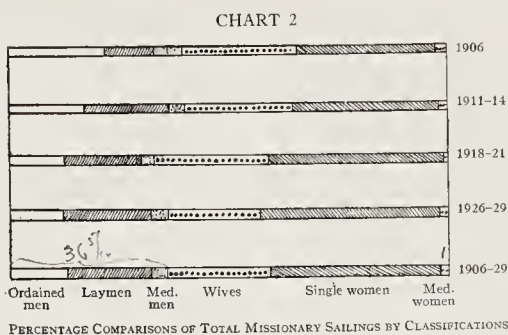
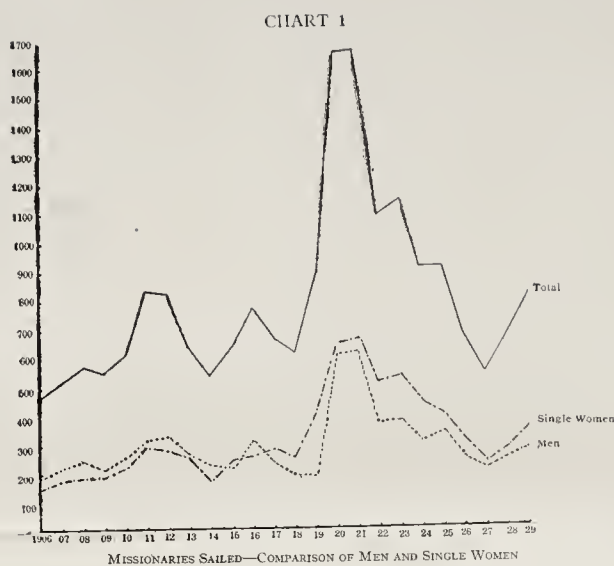
This may indicate a slight shrinkage in the relationship of the American group to the total group, similar to the shrinkage which the 28 boards sustained to the total American group. In 1929 the 28 boards had 26.6% of their missionaries in China. If we take the estimated figure of 13,250 missionaries, 26.6% of that figure would give 3,525. We have just noticed that on the basis of an estimated reduced percentage of the 28 boards the total would be 3,335. There are thus three methods of computation which give us approximately the same results for the size of the present missionary body.

No. 7.—COMPARISON OF PERCENTAGES OF MISSIONARY CLASSIFICATIONS SAILED

This chart compares the total missionary sailings from 1906 to 1929 and the sailings for the 28 societies in 1929. The most outstanding feature of this is the large increase in the proportion of single women and the relative decrease in the proportion of laymen for these 28 societies.

No. 8.—COMPARISON OF MISSIONARY CLASSIFICATIONS FOR 28 SOCIETIES

The missionary body of the 28 societies for which figures have been collected is compared on a percentage basis for the years 1915, 1922 and 1929. The chart gives evidence of the relative shrinkage of the ordained group and the increase of the laymen's group, the single women's group and the medical women's group, indicating a definite tendency observed through the fifteen-year period.



700-ordained men 2100-7 laymen

12.8 d.c.

No. 9.—COMPARISON OF PERCENTAGES OF MISSIONARY SAILINGS FOR VARIOUS GROUPS

This contrasts the number of missionaries sent out from 1925 to 1929 year by year, by the 28 boards studied and by several other groups. The chart also provides an average for the five years as a means of checking the yearly figures. It is apparent from the chart that the 28 boards during the five-year period reduced the number of their sailings in comparison with the total group quite markedly. The other boards that are members of the Foreign Missions Conference had a tendency to increase somewhat, except in 1929 when a large increase is noted for the societies that are not members of the Foreign Missions Conference.

The colleges and universities suffered a slump in sending in 1928, otherwise the group has remained about the same through the years.

A special grouping of four societies which have revealed a somewhat erratic tendency in the matter of total individuals sent is also indicated. These societies were taken because, although only four in number, they have represented an unusually large proportion of missionaries sailed to the field in this period. They include the China Inland Mission, the Africa Inland Mission, the Sudan Interior Mission and the Southern Baptist Convention.

No. 10.—COMPARISON OF DISTRIBUTION OF THE MISSIONARY BODY IN VARIOUS COUNTRIES

This chart compares the total American group of missionaries in 1915 and 1922 with the group representing the 28 missionary boards under consideration in their proportionate division between the different countries. In both 1915 and 1922 the 28 boards have a larger proportion of their missionaries engaged in work in China and Japan and India than the total American group. They have a smaller proportion engaged in work in Africa, in Latin America and in Europe than the general group.

In 1929 the relative number of missionaries in China has shrunk considerably, as might be expected due to the difficulties there of the last five years. The relative number of missionaries in the Philippines has increased slightly and the proportion in Africa and in the Near East has been expanded. The proportion in Mexico has been somewhat reduced.

No. 11.—COMPARISON OF AMERICAN MISSIONARY BODY IN THE DIFFERENT COUNTRIES FOR CERTAIN YEARS

Certain areas of missionary work are selected and the totals of American missionaries engaged in work in each of them, with the totals of the 28 boards for the three given years, are compared.

China is the only case in which the missionary body in 1929 for the 28 societies is actually below the 1915 figures. In the case of the other countries the figure is somewhat below the 1922 totals, but still above the 1915 figures. In the case of Africa, however, the total for the 28 societies has steadily increased from 1915 to 1929, revealing the result of the increased attention which the mission boards have given to Africa in the last decade.

It is interesting to note that in the case of Japan the 28 boards referred to are carrying the highest percentage of the total missionary work. In the case of Africa and Latin America more than 50% of the work is supported by other boards.

No. 12.—PROPORTIONATE CLASSIFICATION OF MISSIONARIES OF 28 BOARDS BY COUNTRIES IN 1929

This chart reveals the proportions of the different classifications of missionaries in different countries. For example, in 1929 Mexico had the largest proportion of ordained men in its missionary staff, with the Philippines a close second, and Africa, Malaysia and Europe following in the order named. The Near East and China are the areas with the smallest percentage of ordained men. Europe has the largest proportion of laymen in its missionary group. Next in order are South America, and the Near East, including North Africa. The smallest percentage of laymen is reported in Japan, with Mexico a close second. The largest proportion of single women occurs in Japan and Korea, and the largest proportion of married men occurs in Africa, which also shows the smallest percentage of single women.

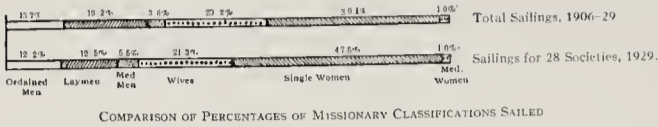
China far outdistances the other countries in the proportion of medical women, but Africa has a larger percentage of medical men than China.

The distribution for the total missionary body of these 28 societies reveals 35.9% men, 28.3% married women, and 35.8% single women. In other words, the men comprise nearly two-thirds of the missionary body.

No. 13.—PERCENTAGE COMPARISON OF MEN AND SINGLE WOMEN IN THE MISSIONARY BODY BY COUNTRIES

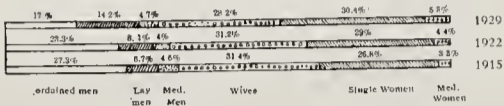
This should be compared with Chart No. 14 which provides the figures for 1929. No missionary work at all was reported in Europe in 1915, and none by the 28 boards studied in 1922. These charts reveal in more detail the change that is taking place between the proportion of men and single women on the mission field. When the figures for 1915 and for 1922 are contrasted, the change is very noticeable. Apparently larger changes took place in that period than in the period from 1922 to 1929.

CHART 7



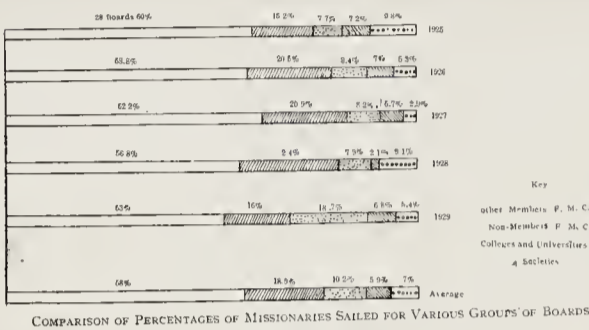
COMPARISON OF PERCENTAGES OF MISSIONARY CLASSIFICATIONS SAILED

CHART 8



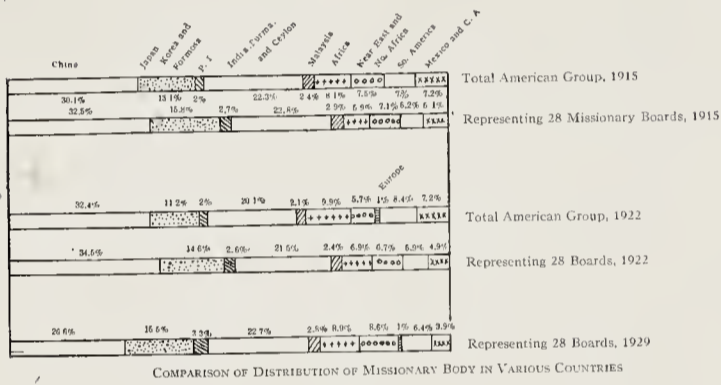
COMPARISON OF MISSIONARY CLASSIFICATIONS FOR 28 SOCIETIES

CHART 9



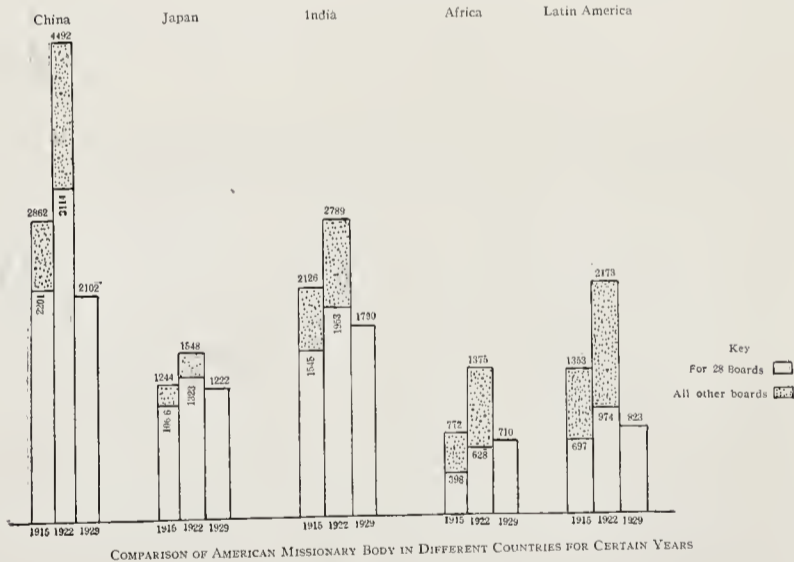
COMPARISON OF PERCENTAGES OF MISSIONARIES SAILED FOR VARIOUS GROUPS OF BOARDS

CHART 10



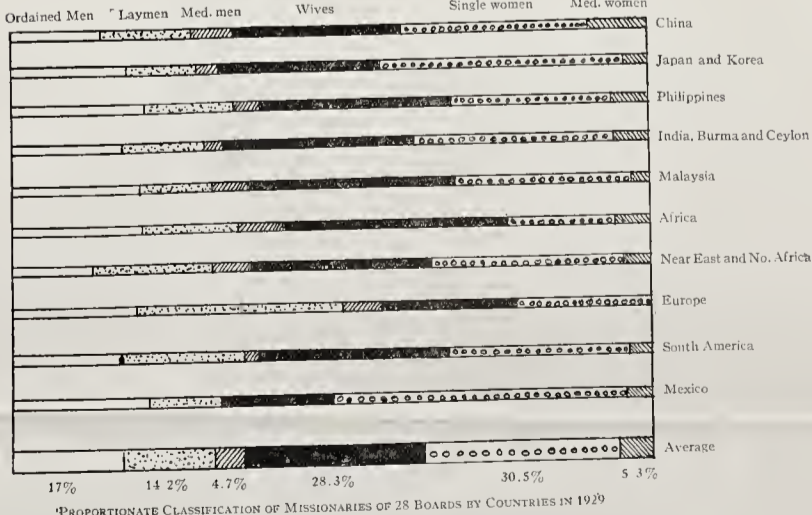
COMPARISON OF DISTRIBUTION OF MISSIONARY BODY IN VARIOUS COUNTRIES

CHART 11



COMPARISON OF AMERICAN MISSIONARY BODY IN DIFFERENT COUNTRIES FOR CERTAIN YEARS

CHART 12



PROPORTIONATE CLASSIFICATION OF MISSIONARIES OF 28 BOARDS BY COUNTRIES IN 1929

NO. 14.—COMPARISON OF PERCENTAGE OF MEN AND SINGLE WOMEN OF
28 BOARDS BY COUNTRIES 1929

Europe shows the largest percentage of men with 73.4%. Mexico and Central America show the largest percentage of single women with 60.6%. China is closest to the average with 49.6% men. Japan and Korea, India, Burma and Ceylon, Mexico and Central America, are the countries in which the percentage of single women as compared with the men is greater than 50%.

NO. 15.—COMPARISON OF MEN AND SINGLE WOMEN MISSIONARIES FOR
28 BOARDS

The comparison of men with single women indicated in the previous chart is here carried further. In the 28 boards reported the men are predominantly in the pastoral and evangelistic work, and the women are primarily in educational work. The women have a little larger percentage of medical and health work, but for administrative and business they are about equally divided. Unfortunately, these figures do not include the 612 women missionaries of the Methodist Women's Society for which they were unable to provide classification according to occupation.

NO. 16.—PERCENTAGE COMPARISON OF THE TYPES OF MISSIONARIES FOR
28 BOARDS

On a percentage basis, including together the men and single women, the evangelistic work claims almost exactly one-third of the total appointed missionaries, with the educational calling for a slightly smaller percentage, and the medical providing occupation for 14.3%. Practically one-fifth of the missionary body is devoted to other forms of missionary work such as rural, industrial, leper and secretarial work. When we include the wives in figuring the percentages the evangelistic missionaries constitute not quite one-fourth of the total missionary body, with the educational representing 23.2% and the medical just over 10%. The wives represent 28.1% of the missionary group.

A study of the proportions of men and women of the missionary group of the 28 boards reveals that nearly one-quarter of the men in mission work are unmarried, for the men constitute 36.1% of the missionary body, whereas married women are only 28.1%. Single women are almost as numerous as the men.

NO. 17.—PERCENTAGES OF MISSIONARIES ENGAGED IN USUAL CLASSIFICATIONS
OF WORK BY COUNTRIES—27 BOARDS IN 1929

In this chart again we were unable to include distributed figures for the Methodist Women's Society. Studying the evangelistic, educational and medical work of the 27 boards reveals the fact that in the four countries included, viz. China, Japan, India and Africa, the actual percentage of missionaries engaged in these types of work differs quite markedly. In Africa the evangelistic group is relatively much larger than the educational; and the medical group also is relatively much larger than in the case of India and Japan, actually outnumbering the educational group. Whereas in Africa the men outnumber the women medical staff, in the other countries the reverse is true. In all the countries the women outnumber the men in educational work, the actual percentage being largest in Japan and Africa, although a relatively much larger part of the missionary body is engaged in educational work in Japan than in Africa.

In Japan, as might be expected due to the higher degree of civilization attained, a much larger proportion of the missionary body is engaged in evangelistic and educational work than in other countries, where other types of activity are more largely called for in the proclamation of the gospel.

INTERPRETATION

The change that has taken place in the missionary body seems to be in the direction of a larger percentage of single women as compared with men. The figures of Dr. William G. Lennox indicate that the average term of service of single women is only 9 years, whereas that of men is $14\frac{1}{2}$. This means that one man will give as much service as 1.6 single women. His figures for the boards which he studied indicate that there is one man on the field to 1.92 women. My figures for 1929 indicate one man to 1.77 women. In other words, although the women on the mission field actually outnumber the men by a considerable majority, the men who are on the field will give almost as much service in duration of years as the women who are now there.

The figures reveal that approximately 3 out of 5 of the educational group, and 3 out of 10 of the pastoral and evangelistic group are women. The evangelistic, educational and medical work claim 4 out of 5 of the men and single women appointed to the field.

In China about 24% of the missionary staff is engaged in evangelistic and about 23% in educational work. In Japan we find 32% of the missionary body is engaged in evangelistic and about 28% in education. Africa is the only country where the medical group outnumber the educational group, and in Japan the medical group is a much smaller part of the total. The relation of the men's group to that of the single women varies markedly in different countries, as shown on chart No. 15. The average, however, shows a marked increase in the percentage of single women from 1915 to 1922. The figures for the 28 boards covered in this study reveal very little change in the relations of these two groups from 1922 to 1929. The countries in which the single women outnumber the men are Japan and Korea; India, Burma and Ceylon; and Mexico and Central America. The largest proportion of men occur in Europe and Africa.

In studying the relative needs for laymen and ordained men in the missionary body the figures reveal that approximately twice as many laymen are now sailing for the mission field as ordained men, whereas in the early years the numbers were practically equal. Notwithstanding the large increase in laymen sailing for the field, for the 28 societies studied there are at the present time only 6 laymen on the field to every 7 ordained men. This is probably partly due to the short-term teachers which in some instances have been included in the figures studied. These are probably nearly all laymen. This same fact may have some bearing also on the figures given for single women. Of course it is impossible to estimate what relationship this group may bear to the total group, or, to the proportionate number of single women who are married after arrival on the field.

For purposes of estimating the number of missionaries who will be needed during the years immediately ahead we can secure some help by the study now being carried on by Dr. William G. Lennox into the health situation and reasons for withdrawal of missionaries from the field. Dr. Lennox discovers a turnover annual of 5.6%. This is based on a study of 28 mission boards over a period of 8 years. For the special group of six boards for whom medical records were available the average turnover was 5.1% during the same period. On the basis of replacement alone, therefore, the 28 boards referred to would need approximately 450 missionaries a year. If the same estimate could be applied to the whole missionary body, about 725 missionaries would be needed annually for replacements alone. The number of men missionaries needed would be almost exactly one-third of the total group, or 150. A little more than half of the 150 would be laymen, or from 75 to 80 for the 28 boards. A little less than one-third would be ordained men, or 50 each year. For the single women, on the basis of the figures given, about 200 would be needed for replacements for the 28 boards.

As an approximate distribution, 150 would be assigned to pastoral and evangelistic work, of whom 120 would be men and 30 would be women; and about the same number to educational work, of whom about 100 would be women and about 40 men.

About 65 people each year would go out for medical and health work, 28 of whom would be men and 37 women.

There is only one other group whose present size on the mission field is sufficient to justify any general forecast. This is the group engaged in administrative and business functions in the missionary enterprise. On the basis of the present proportion in the missionary body of the 28 societies about 14 or 15 such people will be needed each year, evenly divided, between the men and women.

With regard to the percentage of missionaries needed in different countries, the trend of the last 15 years may or may not be helpful. The situation is about as follows:

In 1929 China had a little more than one-quarter of the total missionary body of the boards concerned, whereas in 1915 and 1922 practically one-third of the missionary body was concentrated in China. Japan has claimed consistently about 15% of the missionary group; India between 22% and 23%. Africa has shown the most marked growth from approximately 6% to 9% of the group. For the Near East and North Africa an increase has been registered of about $1\frac{1}{2}$ %, and for South America $1\frac{1}{4}$ %. It would seem, therefore, that the last three countries mentioned have absorbed most of the proportion of the missionary group lost by China. This does not mean that the missionaries have gone from China to these other countries, but that in the readjustments of missionary work these countries have received a larger share of emphasis.

It seems probable that the relative growth of the laymen's group indicates to some extent at least a trend toward specialization on the part of the missionary body.

be less difficulty, perhaps, as to the motive for the collecting; since it might have been done for liturgical, or catechetical, or even private use.³³ But, again, when it comes to saying what Gospel this could have been, it is not an easy thing to be certain in statement.³⁴

IV. If they represent original sayings of Christ they must have come down to this third century in which our fragment was written, through an antiquarian spirit as well as a pious interest, since, by this time, — even in Egypt, where the development of Christianity was slow — the fuller Gospels of the canon would have rendered unlikely that such a collection would have been needed — as it might have been needed when first collected.³⁵

MELANCTHON W. JACOBUS.

³³ See suggestion of James (*Contemp. Rev.*, Aug., '97, p. 157). Also of writer in *Guardian* (July 21, '97); also of Badham (*Athenæum*, Aug. 7, '97).

³⁴ Harnack holds with persistent logic to an Egyptian Gospel source, considering this Gospel, however, as derived, not from our Canonical Gospels, but from the sources from which they themselves came, and as belonging, not to heretical literature, but to the early Gospel literature, in the strictest sense of the word (pp. 27-36). Badham holds to the same source, considering this Gospel, however, a heretical production (*Athenæum*, Aug. 7, '97). If this should prove to be the source and Harnack be right in the value he places upon the Egyptian Gospel, there would be almost as much interest attaching to our fragment as though it belonged to the same stage of Gospel development as the Matthew Logia itself.

³⁵ Cf. article by Prof. Bacon, *Independ.*, July 22, '97.

HARTFORD SEMINARY IN FOREIGN MISSIONS.

The work of all the churches in foreign missions seems to have come to a parting of the ways. "Retrenchment" is the order of the day, and instead of pushing forward into the fields which lie open on every hand, the forces are remaining stationary if they are not compelled to retreat. If the remedy for this state of affairs lies with the ministry, as many well qualified to judge assert it does, then the hope for the immediate future lies in the present generation of theological students, who will soon be pastors in charge of churches. It is, therefore, fitting that the position of the seminaries in this work in the past should be summarized, in order that the view of the work accomplished and the positions occupied by their graduates may inspire others to renewed interest in this great cause. The purpose of this paper is to attempt to do this for Hartford Seminary.

In treating of the foreign missionary work carried on by graduates and students of Hartford Seminary, it has seemed wise to omit the work done by those who were natives of missionary lands, and who, after studying in America, returned to labor for their own people. On the other hand, the paper mentions the work of a few men who graduated elsewhere but who took a portion of their theological course at this Seminary.

The number of graduates who have served in the foreign field is 45, to which should be added 7 who took a part of their course at Hartford, thus making a total of 52. There has been no decade of the Seminary's history during which there have been no volunteers for missionary work. The exact distribution is as follows, the missionaries being classified according to the classes of which they were members and not according to the years when their term of service began :

Classes.	Graduates.	Non-Graduates.	Total.
'35-'44	2		2
'45-'54	12		12
'55-'64	3	4	7
'65-'74	2	1	3
'75-'84	10	1	11
'85-'94	16	1	17
	<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>
Totals,	45	7	52

When the distribution of missionaries during these years is examined more closely, it is found that there have been two periods of special interest in the work of foreign missions. From the sixteen classes '79-'94, there were 25 graduates who went abroad and two non-graduates. In other words, these sixteen classes furnished 54 per cent. of the graduates and 51 per cent. of the students who have been foreign missionaries. The other period is that of the ten years, '46-'55. These ten classes furnished 13 of the remaining 20 graduates who became foreign missionaries. Taking these together, we find that 38 out of 45 graduates who went abroad, or 82 per cent. of the whole, were graduated from the Seminary during two periods aggregating 26 years. That is, a little more than two-fifths of the whole number of classes graduated from the Seminary have furnished more than four-fifths of the missionaries. When the number of Hartford missionaries is compared with the total number of graduates, the result is equally interesting. In the first missionary period mentioned, '46-'55, the missionaries comprised 22 per cent. of the graduates, and in the second period, '79-'94, 14 per cent. Of the remaining classes, the proportion of missionaries was three and one-half per cent. Of the total number of graduates of Hartford from the beginning to the present time, 10 per cent. have become foreign missionaries. Of the living graduates 9 per cent. are now under commission. The significance of these figures may be appreciated when it is recalled that of the total number of Congregational ministers reported in the Year Book for 1897, the foreign missionaries comprise a little less than 3 per cent. The later of these two periods ended with the class of '94. No member of the three succeeding classes has been sent abroad. It should be said, however, that this has been due, not so much to a diminution of interest in the foreign field, as to the inability of the Boards, and of the American Board in particular, to send out more missionaries because of lack of funds. Several recent graduates have offered themselves for this work and many others would have given the question serious consideration had they not felt that even if they decided to go, they would be unable to do so unless they could furnish their own support.

Of these 52 missionaries who can be regarded in whole or in part as representatives of Hartford, by far the largest number have held commissions from the American Board. These number 46. Of the remainder, 4 have served under the Board of Foreign Missions of the Presbyterian Church; Dr. Lewis R. Scudder, '85, is laboring in India in connection with the missions of the Reformed Church, and Rev. J. C. Marcussohn, '54, was a missionary to the Jews and Greeks at Salonica and Constantinople from 1854-62 under the auspices of the Church of Scotland.

Of these 52 missionaries, 13 have died, 9 have returned to this country, leaving as the number under commission, 30. A few of these are now in this country on furlough, but by far the greater number of them are actively engaged in work in their fields. The terms of service of these missionaries aggregate not far from 700 years.

The distribution of the Hartford missionaries has been wide. Of the four who have been under the Presbyterian Board, Rev. F. V. Mills, '82, worked in China until 1892, Rev. F. J. Perkins, '91, labored in Brazil until failing health compelled his return to Hartford, Rev. M. M. Carleton, '54, is in India, where he has had a continuous residence ever since he was commissioned in 1854, and Rev. B. W. Labaree, '93, is at Oroomiah, Persia.

According to the American Board Almanac for 1897, of the twenty missions specified, there are but six in which Hartford is not represented. These are the Madura and Ceylon Missions in India, the South China and Shansi Missions in China, the Mission to Spain, and the Hawaiian Islands. But a member of the first class graduated worked for the Board in the Hawaiian Islands from 1836-51, and there has been a Hartford graduate in the Madura Mission and also in what has since become the South China Mission. Hartford also has missionaries in two of the three Papal countries in which the Board has missions. So it may truthfully be said that graduates of this Seminary have labored in all the important non-Christian countries and in Papal lands.

It is an interesting fact, as showing the age of Hartford, that two of its graduates were sent by the American Board as mis-

sionaries to the Indians of the West before this work was entrusted to other hands. The first of these was Rev. Cushing Eells, of the class of '37. On graduation he was assigned by the Board to work in the Zulu Mission, then only two years old; but so urgent was the call from the Pacific after the heroic Dr. Whitman went there, that he was transferred to work in "Oregon," and in October, 1837, he was ordained as "a missionary to the heathen." It took him nearly a year to reach his post. For ten years he worked about twenty-five miles from Spokane. The Whitman massacre of 1848 compelled him to leave, and for the next twelve years he taught in Washington and Oregon. The Board released him from its service in 1855, but six years later appointed him agent to sell its land at Walla Walla. He could not bear to sell land made sacred by the blood of Whitman, and so bought it himself and gave one-half of the land to found Whitman College. During his life he and his wife gave more than \$35,000 in special benevolences to churches and colleges. He died February 16, 1893.

Nine years after the graduation of Dr. Eells, Rev. J. C. Strong, '46, went as missionary to the Choctaw Indians. His connection with the Board ceased in 1849. Another graduate of the Seminary, Rev. David Breed, '52, was assistant missionary to the Choctaw Indians before he entered the Seminary. His name has not been included in the number of Hartford missionaries, though it is well to mention his service in passing.

The pioneer missionary of the Seminary, Rev. Mark Ives, was a member of the class of '36, the first class to be graduated from the old Seminary on East Windsor Hill. He was one of a company of more than thirty who were sent to the Hawaiian Islands in December, 1836. He arrived just before the marvelous revival which lasted for four years and transformed the islands. The magnitude of this work may be appreciated when it is said that during the year 1840 the single church at Kealkekua, Hawaii, of which Mr. Ives became pastor in 1846, admitted 385 members on examination, and that during the following year 683 were added to a church in a remote portion of the field. Until 1844 Mr. Ives taught in schools, and made extensive missionary tours in the island of Hawaii. From 1844-

48 he was pastor at Kealia and then at Kealkekua. The next two years he spent in touring among the islands and was then compelled by impaired health to return to New England.

In Micronesia but one of those connected with the Seminary has had his field of labor. This is Rev. E. M. Pease, who was at one time in the class of '60. His term of work abroad was from 1877-94. He was first stationed at Ebon, one of the Marshall Islands. When he was transferred about 1880, he wrote that his departure had given the right impulse to Christians and others, that there were four schools in successful operation, backsliders were returning, and new efforts were being made in behalf of temperance. The remaining years of his work in Micronesia were spent on the island of Kusaie, in charge of the Marshall Islands training school. He accompanied the *Morning Star* on its annual cruise through the islands, taking old pupils back to their homes and securing new recruits for the school. The occupation of the islands by the Germans shortly before his return proved unfavorable to the progress of the work.

The African Missions of the Board have always been a favorite field of work for Hartford graduates. No fewer than ten graduates, together with Rev. H. M. Bridgman, who took his junior year at the Seminary with the class of '60, have labored in the four centers of work in Africa.

Rev. II. M. Adams, '54, went to the Gaboon Mission on the west coast. This mission was maintained against great obstacles from 1835-70 and was then transferred to the care of the Presbyterian Board. Mr. Adams' work here was short. He spent much of his time in a Pangwe town studying the language and trying to reduce it to writing. For a year and a half he gave himself most earnestly to the work. He died in August, 1856. His death made a great impression upon the natives, who are generally afraid to die, and who had never before seen so triumphant a death.

The largest mission of the Board in Africa is the mission in Natal, known as the Zulu Mission. This mission has had the labors of seven graduates of the Seminary and of Mr. Bridgman. The first of these was Rev. David Rood, '47. His term

of service lasted for forty years and in that time he was absent from the station for only two years. He spent three years at Ifafa, twenty years at Amanzimtote, and the last seventeen at Umvoti. It is said that he could preach more fluently in Zulu than in English. He acted for many years as chairman of the mission. A part of his work was the translation of the Scriptures and the preparation of text-books for the schools under the mission. He returned to America in 1888 and during the three years before his death he revised the New Testament in Zulu for a new edition.

It was the influence of Mr. Rood which led the next missionary who went to Africa to express a preference for that field. This was Rev. Josiah Tyler, D.D., who was graduated in 1848. He was the son of Dr. Bennet Tyler one of the founders and the first President of the Seminary when at East Windsor Hill. He reached his field in June, 1849. His first station was Umlazi, from which he was transferred to Isidumbini. It was a time of spiritual deadness. He reported one apparent convert in 1852. His life was spent in persistently and prayerfully presenting the claims of the gospel to the natives, in school work, and in other forms of missionary labor. Before he left this station, the outlook became very much brighter. The additions to his church, while comparatively few in number, were most encouraging. In 1874 we find him stationed at Umsunduzi, which continued to be his home until his return to America. He wrote that the piety of the Zulus would compare very favorably with that of New England. The influence of this mission extended even beyond the colony. After forty years of service, feeble health compelled him to return to America. During the six years before his death, December 20, 1895, he did all in his power by his writings and addresses to arouse interest in the work. His autobiography, "Forty Years among the Zulus," tells the story of his life.

The same ship which took Dr. Tyler to Africa carried also his classmate, Rev. H. A. Wilder, another reinforcement for the Zulu Mission. For nearly thirty years his life was devoted to the work until ill health compelled him also to return to the United States. He died in Hartford, September 7, 1877. The

"Missionary Herald" summarized his work thus: "For a short time after his arrival in 1849 he had charge of the mission press. He then went to Umtwalumi and commenced a new station, where he was very successful in winning souls to Christ. He was our secretary nearly all the time he was in the mission and was very successful in obtaining funds from the government for the support of our mission schools. He was highly esteemed both by his brethren and the natives and also by the colonists generally. He regarded Umtwalumi as his home to the last." There was great religious interest in his mission in the year 1866, during which one hundred colonists professed conversion.

The last graduate of the Seminary who has given his whole life to the Zulu Mission is Rev. Elijah Robbins, '59. He sailed for Africa in the September after his graduation. Thirteen years ago he wrote concerning himself, "The Lord has mercifully allowed me to labor with little interruption for nearly a quarter of a century. One-half of this time has been spent in acquiring the language of the people, commencing a new station, preaching among the kraals, and translating portions of the Scriptures." Most of his life was spent in Amanzimtote (Adams) in connection with the mission training school or theological seminary. Concerning this work, Dr. Josiah Tyler wrote, at the time of his death, "The seminary for training Zulu men for the ministry is in a great measure the fruit of Mr. Robbins' zeal and perseverance. Amid many discouragements, he carried out a plan he had formed nearly twenty years ago of training the best men we had on our stations for evangelistic work. His zeal was not spent in vain, and the native laborers now in the field are ready to testify to the diligence and thoroughness of their teacher." If the great work of evangelizing the heathen nations is to be carried on by trained native converts, as is now often said, then to this veteran missionary the future generations in Africa will owe a great debt of gratitude.

At the present time Hartford has two representatives in the Zulu Mission, one of whom, Rev. S. C. Pixley, '55, has labored there since early in 1856. Much of his early missionary life was spent in Amahlongwa, a station which had been vacant for some years. The members of the church had all left, and the

people had sunk back into their old condition, although they were favorably disposed towards the missionaries. Twenty-three years ago he removed to Inanda (Lindley) where he has worked ever since. During the first nineteen years the church membership increased from fifty to more than three hundred, no fewer than fifty-nine new members having been received in one year.

Associated with Mr. Pixley in the work of the mission is Rev. C. W. Kilbon, '73. He has worked in connection with several of the stations, his present residence being at Amanzimtote, where he has been connected with the theological school.

Since 1870 an interesting crisis has developed in this mission. The early converts were easily guided because of their youth and because, like all Zulus, they had been trained to obey their superiors implicitly. This rendered them docile and teachable from mere habit. But about 1870 they began to form independent judgments about polygamy, woman-selling, beer drinking, and the like. They urged their opinions in opposition to the higher views of the missionaries. While the missionaries have exercised forbearance, they have held firmly to their position, and out of the conflict there has emerged a more decided, intelligent type of Christian living.

In 1879 the Board directed the organization of a new mission in West Central Africa. This step was taken in consequence of the interest awakened by the explorations of Livingstone and Stanley, and of the providential gift of the late Mr. Otis, which furnished the necessary means. The first party of missionaries for this new field included Rev. W. H. Sanders, '80, who since that day has labored unceasingly to build up this mission. He was first stationed at Bailundu, 190 miles due east from the coast town of Benguella. Three years later he was able to settle seventy miles further inland at Bihé. Hardly had he arrived there when the plots of a rum trader led to the expulsion of the missionaries both from Bihé and from Bailundu. Within four months, however, they were able to return to Bailundu and two years later, in 1886, Mr. and Mrs. Sanders reached Bihé, settling at Kamondongo. Somewhat later he was stationed for the time at Benguella on the coast, where he printed a tract, called

the Story of the Gospel, and a translation of the Gospel of John in the Umbundu language. In 1890 he returned once more to Bihé. Soon after his arrival there, war broke out between the Portuguese governor-general and the king of Bihé. It was largely through the advice and mediation of Mr. Sanders that peace was secured, and in consequence Mr. Sanders was called by the people the saviour of their country and their lives.

The third of the present missions of the Board in Africa is situated on the east coast, north of Delagoa Bay. In this East Central African Mission, Hartford has two representatives, Rev. G. A. Wilder, '80, and Miss H. Juliette Gilson, '93. Mr. Wilder was first connected with the Zulu Mission, which he reached a few months after graduation. In 1888 he was the companion of Mr. Bates in an expedition to the Gaza country to secure permission to establish a station there. The founding of this mission had been proposed several years before. The reply which they received from the king were those words which ever since have been a rebuke to the slowness of our churches in entering open fields. "Tell those who sent you, your feet have delayed too long ; had you been the first here to mourn the death of my father, yours would have been the place now occupied by the Portuguese. They first came to mourn the death of my father. They are my teachers and the teachers of my people. I cannot manage two sets of teachers at one and the same time." With sad hearts the two missionaries had to return to the coast. Several years later, however, it became possible to found a mission in Gazaland, and Mr. Wilder was transferred to this field. He arrived at Mt. Silinda in September, 1893. His present station is Chikore, while Miss Gilson is at Mt. Silinda.

Another missionary field which early attracted the graduates of this Seminary is Turkey, with its four missions, the European, the Western, the Central, and the Eastern Turkey Mission.

The second missionary to go from the Seminary to fields now under the care of the American Board was Rev. W. A. Benton, '46. He was first stationed at Aleppo, in the Central Turkey Mission, where, against great opposition, he worked in behalf of the nominal Christians of that region. Like the members of

other Eastern churches, these people were Christians only in name and were in great need of missionary work. After a brief visit to the United States he returned to his field and settled at B'hamdun, between Beirut and Damascus. His work was for Greeks and Maronites. Near by were twenty-five villages of Druses. In 1855 this was constituted an independent field in charge of Mr. Benton. He wrote in 1856 that there were 40,000 in his field, not forty of whom were Christians. In the schools of the region were 450 scholars. Within a year the leading men in both the Greek and Maronite churches became acknowledged Protestants. His connection with the Board ceased in 1860, although he still remained in the field. His death occurred in August, 1874.

Two other graduates of the Seminary are now located in the Central Turkey Mission. These are Rev. Chas. S. Sanders, '79, whose station is Aintab, and Rev. W. W. Mead, '84, who is settled at Adana. In the spring of 1890 there was a great revival at Adana. Mr. Mead reported that his audience once reached twelve hundred. There were two hundred inquirers and the Adana church received fifty-three to its membership.

In the Eastern Turkey Mission, which has been so largely devastated by the atrocities of the last two years, Hartford has had two representatives. The first of these was Rev. J. L. Barton, D.D., '85. During the seven years of his connection with the mission, he was stationed at Harpoot, the seat of Euphrates College. During these years he made two contributions to our archaeological knowledge of that region. In 1891 he sent to London copies of two inscriptions. One was in the cuneiform character and was taken by him from the Castle Rock of Patu. The other was a pure Hittite inscription from Malatia, near Harpoot. Dr. Barton was compelled to come back to America in 1892, expecting to return to his field a little later. During his absence from Armenia, he was elected president of Euphrates College, the place so long filled by the late Dr. C. H. Wheeler. This position he declined in order to become Foreign Secretary of the American Board, taking the place made vacant by the death of Dr. N. G. Clark. He was a member of the deputation which visited Japan two years ago to ex-

amine the field and plan for future work. Dr. Barton has brought to his work, as secretary, a knowledge of the needs of the work and of the inner life of the missionaries that can be acquired only by one who has been actually engaged in the work.

The other Hartford graduate in this mission is Rev. G. P. Knapp, '90. For six years his field of labor was at Bitlis, in the midst of a population of 60,000 nominal Christians. During the recent massacres he remained bravely at his post until he incurred the enmity of the Turkish government, which charged him with seditious conduct and with inciting to rebellion. On these false charges they attempted to expel him summarily from the empire, but were finally induced to grant him safe conduct to Constantinople and the promise of a fair trial before the American minister. This promise has not yet been fulfilled.

Across the mountains from Armenia lies Persia, one of the fields occupied by the Presbyterian Board. At the Oroomiah station of this mission, Hartford is represented by Rev. B. W. Labaree, '93. When Mr. R. E. Speer, one of the secretaries of the Board, visited this station about a year ago, he wrote of Mr. Labaree as having in a marked degree all the qualities of a successful member of the mission. He is secretary of the mission and makes many evangelistic tours through the country. "His service of nearly four years, although brief, has placed him among the laborers in the front ranks." Before his appointment to Persia, he was employed in the treasurer's office of the Board.

To the Western Turkey Mission of the American Board the Seminary has sent seven men, including two students who graduated elsewhere. Of these two Rev. J. O. Barrows was for one year a member of the class of '63. He was in Turkey eleven years, being stationed most of the time at Cesarea. The other is Rev. Daniel Staver, of the class of '74, who too worked at Cesarea for five years, resigning his commission in 1880. Three graduates of the Seminary are still under the commission of the Board, Rev. Lyman Bartlett, '61, of Smyrna, Rev. L. S. Crawford, '79, of Trebizond, and Rev. H. K. Wingate, '93, of Cesarea. Mr. Bartlett is now in this country but may return to his field. Rev. G. E. White of Marsovan was a member of

the class of '87, but did not graduate. The remaining member of this band was one of the early missionaries from the Seminary, Rev. Benjamin Parsons, '54. In the face of much opposition he carried on his work at Sivas until he was compelled to return to this country in 1860. He said that the six years there were six of the brightest and happiest of his life.

The European Turkey Mission has had three graduates of the Seminary. Rev. Eliphal Maynard, '48, was a classmate of Josiah Tyler and H. A. Wilder of the Zulu Mission. He was commissioned to commence a mission for the Jews in Salonica. The work was making good progress when Mr. Maynard was seized with fever while attempting to secure a rest after the hard work of spring and summer. He died September 14, 1849.

The only other station in the European Turkey Mission to which Hartford men have gone is Samokov. This is the field in which Rev. W. W. Sleeper, '81, worked for the five years 1882-87. At the time of the war in 1886 he engaged in relief work. A little later he wrote that nearly all the students in the orthodox (Bulgarian) theological school were present in his Sunday audience.

Four years after his return, Rev. W. P. Clarke, '91, went to Samokov to join his father, who had been a missionary there for many years.

The oldest living Hartford missionary, and, with the exception of Rev. S. C. Pixley of Natal, the only survivor of those who went out in the first missionary period of the Seminary, is Rev. Charles Hartwell, '52, of Foochow, China. Not only is he the oldest missionary the Seminary has, but his term of service, forty-five years, is longer than that of any other graduate of the Seminary. He first reached Foochow in January, 1853, and this has been the center of his labors ever since. The work there was but six years old when he arrived, so that his work covers practically the whole history of the mission. In addition to all his work of preaching, touring, and teaching, he has published a translation of one-fourth of the New Testament into the Foochow spoken language, together with numerous tracts and pamphlets in both English and Chinese.

It was to this mission that the last Hartford graduates to

enter the service of the Board were sent, Revs. W. L. Beard and Dwight Goddard, both of the class of '94.

One year before Mr. Hartwell went to Foochow, Rev. F. H. Brewster sailed for the Canton Mission, which has since given place to the South China Mission. He was a member of the class of '51, and had spent five years preparing himself for missionary work. Yet his actual life as a missionary lasted just four weeks. He died of small-pox January 29, 1853. Yet may we not say that these four weeks were as acceptable in the sight of the Lord as the many years given to similar work by his Seminary friends? His last audible words were, "Trusting in Jesus."

In the North China Mission the Seminary has four men, Rev. F. M. Chapin, '80, at Lin-Ching, Peking, Revs. Henry Kingman, '87, and E. G. Tewksbury, '90, at Tung-Cho, the port of Peking, and Rev. H. P. Perkins, at Lin-Ching, Peking. Lin-Ching is a department city on the Yü-hô at its junction with the Grand Canal, and is thus a distributing center for a large district. Mr. Chapin commenced work here in 1886. Two years later he removed his family there and was joined by Mr. Perkins and his family. The reception of the people has been very kindly. As an illustration of missionary methods, it may be said that at first a sewing-machine and papier-maché manikin from Japan did good service in attracting the people to the house, where they could be reached by the gospel.

In the neighboring empire of Japan, the Seminary has had but one representative, Rev. G. M. Rowland, '86. His first station was Okayama, but in 1889 it was decided to establish a new station at Tottori, and this was formally done in April, 1890, by the settlement there of Mr. Rowland. Tottori is a city of nearly 30,000 inhabitants, situated on the northern coast of one of the southwestern provinces of the empire. It is the natural center of work for a population of 300,000.

The importance of the work in India has led five men to give themselves to that field. Three of these have worked under the American Board. Of these, Rev. H. L. Bailey, '89, sailed from Boston for the Madura Mission in August, 1889. His health broke down and he was compelled to return the following year.

The two remaining Hartford graduates are in the Marathi Mission, Rev. E. S. Hume, '75, at Bombay, and Rev. H. G. Bissell, '92, at Ahmednagar. In addition to these two men under the American Board, two other graduates are now engaged in work there. Rev. L. R. Scudder, M.D., '85, is under the Board of Foreign Missions of the Reformed Church. Dr. Scudder took a full medical course after leaving Hartford. His station is the town of Ramipettai, from which as a center he makes evangelistic tours and does his medical work, besides having a full share in the general work of the station. Rev. M. M. Carleton, of the class of '54, the class which also gave Mr. Adams and Mr. Parsons to work abroad, has had forty-three years of continuous service under the Presbyterian Board. At present "Mr. Carleton devotes his time to itinerant work and to the superintendence of a Christian village which he has gathered together. Having obtained from the government a grant of uncultivated land, he began on it a Christian colony. With the exception of a small sum given to those who do missionary work, the whole support of the community is derived from secular pursuits. The chief employment of the colonists is raising cattle, though attention is given to cultivating the soil."

The five remaining missionaries from the Seminary have labored in Papal lands. First of these may be mentioned Rev. F. J. Perkins, '91, who was under the Presbyterian Board in their station at San Paulo, Brazil. "His work in Brazil, although brief, was full of promise, and he had in a peculiar degree won the love of his associates and the confidence of the Board." Ill health finally compelled his return to Hartford, where he died in 1895.

The American Board began work at Guadalajara, in western Mexico, in 1872. For ten years the work made progress in spite of the bitter opposition of the Catholics, who used persecution and even assassination in their effort to stop the work. In 1882 it became necessary practically to re-establish the mission. Three years later, Rev. John Howland, '82, went there as a missionary of the Board, and this has been his field of work ever since. One of the most important agencies used by the mission is a bi-weekly paper, *El Testigo*, edited by Mr. Howland. This

circulates largely throughout the country. It has been the official organ of the Christian Endeavor movement in Mexico.

One of the most interesting of the missions of the Board to Papal lands is the mission to Austria, in which the Seminary has been represented from the very beginning. When Rev. H. A. Schauffler, D.D., was appointed by the Board to establish this mission, he secured Rev. A. W. Clark, '68, then the pastor at Gilead, Conn., to be a member of the mission. They reached their field in the autumn of 1872. The following year Rev. E. C. Bissell, D.D., joined the mission. He was at one time a member of the class of '59, and, after his return to this country in 1881, became professor of Hebrew at the Seminary. At first, Dr. Bissell was located at Innsbruck, but later he removed 180 miles east to Gratz in Styria. His connection with the Board ceased in 1878. On the departure of Dr. Bissell, Mr. Clark, who had been with him, removed to Brünn. No one who has any acquaintance with the Austrian Mission need be told of the courage, the patience, and the tact which Mr. Clark has had to exercise during his twenty-five years of work in Austria. It has been a constant struggle against the efforts of the Catholic Church to repress Protestantism, in which they have had the support of the government officials. But, nothing daunted, Mr. Clark and his fellow laborers have continued at their post, gradually gaining concessions from the government and pushing their work with tireless energy. For the ten years beginning in 1882 Mr. Clark was in sole charge of the work at Prague. At the end of that time he was joined by Rev. J. S. Porter, '91, and to-day these two missionaries with their families are still laboring without cessation for the enlightenment of this people.

To these sons of Hartford who have seen actual service on the foreign field should be added the names of three others. J. L. Dickinson, '40, was to have gone to southern India, but his health failed him and his cherished plan had to be given up. W. H. Karner was a member of the class of '44. His great desire was to be a foreign missionary, but he died before the completion of his seminary course. The third name is that of H. D. J. Gardner, '87, who had received his appointment before his death.

The story of Hartford in Foreign Missions would not be complete without mentioning the name of one whom Hartford delights to honor. Rev. Augustus C. Thompson, D.D., was graduated from the Seminary at East Windsor Hill in 1838, a member of the third class which left the Seminary. From that day to this he has ever been devoted to the work of foreign missions. Associated with Dr. Rufus Anderson in a deputation to the missions of the American Board in India in 1854-55; with Dr. N. G. Clark as a delegate to the missionary conference in London in 1878; lecturer on foreign missions at Andover Theological Seminary, 1877-80; lecturer on the same subject at Hartford Seminary; for several years chairman of the Prudential Committee of the American Board; and the author of books on missions; his interest in foreign missions has been unflinching and to him the great cause of the non-Christian millions owes much.

This is the outline of the relation of Hartford Seminary to foreign missions in the past. The lives of our missionaries have been most varied. Taken together they would form a series of fascinating missionary biographies. Some have witnessed great revivals, others have labored for years without apparent result; some have suffered bitter persecution, others have been highly honored by heathen and Christian alike; but all without exception have done faithful service for the Master and from Him will receive their reward.

Such is the story of the past. What shall the future be? We are told that in the early days, when so many gave themselves to the work, the most interesting meetings of the students were those devoted to missions, and at a later date the missionary spirit was said to be most excellent. "This spirit was constantly encouraged by the professors, and most of the young men who remained at home considered the claims of the foreign field upon them and decided that the call for them was not from this direction." Is it not possible that the day is near at hand when the hope so clearly expressed by Dr. E. K. Alden nearly twenty years ago will be realized, and "whole classes and successions of classes in our theological institutions shall volunteer for foreign missionary work, as that which has the primary claim and which underlies all other work?" "Not," Dr. Alden

added, "that the members of an entire class will all of them personally go abroad. Probably serious hindrances will detain at home upon the average three-quarters of the number. But all will have surrendered intelligently and consciously to the work and will only be asking for the place best fitted for their greatest efficiency in the proclamation of Christ in their own day throughout the world." If this could be true, each graduate who remained in the home land would strive to make his church a missionary church, and have it realize that it cannot do its best work at home unless it is doing all in its power to carry the gospel into the dark corners of the earth.

It remains for the men of the present and the future to decide whether the coming years shall witness a greater or a less devotion to missions on the part of Hartford graduates than the last sixty years have seen.

EDWARD WARREN CAPEN.

From - Presbyterian Missions - 1741-1838
By - Ashbel Green
With Supplementary Notes - By John C. Lowrie.

Pages 85-89

Mission at
Buenos Ayres.

It was, for a time, confidently expected by the friends of Orthodox piety in the United States, as well as in Europe, that the revolution in South America would open a door for the propagation of the Protestant religion; and sanguine hopes were entertained of the happy effects that were speedily to result, from the free circulation of the Bible, and the unobstructed labors of missionaries, in that extensive region; in which the Romish superstition had so long and so oppressively prevailed. Time and experience, if they had not entirely blasted these hopes and expectations, have proved that the period at which they are to be realized is yet future. What was done by the Presbyterian Church for the propagation of evangelical truth, may be learned from the following extract from the Christian Advocate, for the month of January, 1828. The article from which our extract is made, partakes of the delusion then prevalent, and is headed - "A Presbyterian; in Buenos Ayres." The editor says: "We have before us a letter from the Rev. Theophilus Parvin to the Presbytery of Philadelphia, dated 'Buenos Ayres, April 17th, 1827': Mr. Parvin was ordained as a missionary by the Presbytery of Philadelphia, in January, 1826; and since that time has been enrolled as one of the members of that body. About a month after his ordination he sailed for Buenos Ayres with his wife, a daughter of Mr. Rodney, the American minister, who died at that place. Early in the following April, as appears by the letter before us, he arrived in safety at the place of his destination. Since that time he has been diligently occupied in missionary labors. Having determined entirely to support himself, a considerable portion of his time has been unavoidably spent in teaching. Soon after his arrival at Buenos Ayres, he received the appointment of 'Professor of Greek and English,' in the university established in that city. This appointment he resigned last autumn; finding that he could dispense with its emoluments, and desirous to secure more time for ministerial labors. His chief reliance for support at present is on a flourishing academy which he has established, containing, at the last count, about fifty scholars. He has also established, in concert with Miss McMullin, who accompanied him from the United States for the purpose, a promising female academy, to which some of his attention is devoted. While these institutions afford an income adequate to all the wants of his family, they are in fact directly subservient to his missionary views. They promote knowledge and prepare for the reception of evangelical instruction. He has preached regularly, first in his academy, and lately in a large room, selected and fitted up for the purpose. A chapel is greatly needed, and efforts are making to prepare one. The Lord's Supper has been administered three times a year - the first time to eight communicants, the second to six, the third to nine, and the last time to thirteen. He has administered the sacrament of ~~the~~ Baptism only in three instances. He had, at the time of writing his letter, celebrated marriage six times. A Bible Society and a Missionary Society have been established in the city."

Society have been established, which meet monthly. A flourishing Sabbath School, of one hundred and seven scholars, is also established - it is well attended and increasing. The foregoing statement is derived from Mr. Parvin's communication to the Presbytery, in connection with a private letter which we have seen from Mr. Torrey. Mr. Parvin's letter concludes as follows: 'In conclusion, I am happy in being able to say, that in my academical and clerical labors, I have for the last six weeks been favored with the valuable services of the Rev. William Torrey. In consequence of his arrival, and the settlement of the Rev. Mr. Brown, of Scotland, in a village of Scotch emigrants, about twelve miles from the city, we shall probably find it expedient, as soon as we can receive dismissions from the Presbyteries to which we belong, to form a Presbytery in Buenos Ayres. I have therefore to solicit my dismissal from your reverend body, with a view to connect myself with a Presbytery to be organized here. The great difficulty of maintaining any intercourse with those at home, because of the close blockade of our port, must serve as my apology for not having forwarded some months since, a communication of a nature similar to the present.'

In consequence of the information contained in the letters above mentioned, The Board of Missions of the General Assembly was convened, when two communications from Mr. Torrey, dated August 24th and 25th, were also submitted for consideration, by the members to whom they had been addressed. It appeared that Mr. Torrey was very actively and usefully employed in missionary labors, but that he needed pecuniary assistance? After serious deliberation on the whole subject, a minute was made, of which the following is a transcript:

"Letters were read from Rev. Messrs. Parvin and Torrey, at Buenos Ayres, in South America. Whereupon

"Resolved, That two hundred dollars be allowed for the assistance of Mr. Torrey, and that Drs. Janeway, Green and Ely be a committee to select and recommend a suitable person as a missionary to the same region." The editor of the Advocate afterwards adds: "We are glad to be able to state that the committee appointed for the purpose have the prospect of engaging a promising young missionary to go to the aid of his brethren at Buenos Ayres."

The sum here mentioned, was carefully expended, in the purchase of clothing for the missionary, Bibles and other books for the mission, and some articles of furniture, to aid in fitting up an apartment as a place of public worship. The articles were forwarded and arrived in safety. It is believed that the communicants mentioned above, consisted of the mission family and other strangers from Britain and the United States.

Such were the flattering prospects and fond anticipations, which were destined to terminate in utter disappointment. A particular detail of the unpropitious circumstances and causes which occasioned the unhappy result, it is unnecessary, and would be tedious to specify. The amount was - that no additional missionary could at that time be engaged to reinforce the establishment - the female teacher was disappointed in her expectations, and returned to the United States - not long after, Mr. Parvin buried his wife, lost his own health, which he never fully recovered, and returned, with two motherless children, to his native country - every prospect became increasingly dark - no Presbytery was ever formed - and the mission languished, till it became nearly, if not entirely, extinct. Mr. Brown, it is believed, went to Scotland, and afterwards returned, and is now a resident of Buenos Ayres. Mr. Torrey, it is understood, has not long since returned to the United States.

But the failure of this mission might, and probably would have been repaired, by another, better concerted and arranged, had it not, in its progress, and by similar and simultaneous failures of other missionary bodies, shown conclusively, that the causes of disappointment were deeply seated in the state of society and the habits of the people. In a word, engrossing concerns and scenes of a revolutionary state, the prevalence of infidelity among men of station and liberal knowledge, the general and total ignorance of the nature of religious liberty, the strong remaining influence of bigotry and superstition in the mass of the people, cherished by the deadly hostility to reformation of the larger part of the popish priesthood, rendered it indubitable that changes for the better must be the work of time, be produced by gradual advances, and by the improvement of an ignorant and deeply depraved population.

From - Presbyterian Missions - 1741-1838
By - Ashbel Green
With Supplementary Notes - By John C. Lowrie.

Young Men's Society of New York.

The Young Men's Missionary Society of New York was formed in the city of New York, as nearly as the writer has been able to ascertain, in the year 1815; and was laudably active for a number of years, in supplying the destitute portions of that State, and, to some extent, the contiguous parts of the States of Pennsylvania and New Jersey, with the preaching of the Gospel. The last report which they made, while they existed as a distinct organization, states that in the preceding year they had employed nine missionaries, whose labors had not only been highly acceptable, but in some instances greatly blessed.

New York Evangelical Society.

The New York Evangelical Missionary Society appears to have been instituted about a year (1816) subsequently to the one last mentioned. In the conclusion of their fifth and last annual report, in December, 1821, they say: "In summing up the operations of the Board, it appears that they had in their employment the present year ten missionaries - one in the state of Missouri, six in the middle and western counties of New York, one on Long Island, and two in the city of New York. To support these operations, considerable funds were required, and much has been generously bestowed." The colored people of New York City received a particular attention from this Society, and a colored missionary whom they employed, appears to have been blessed in his ministrations.

United Domestic Society.

The two Societies last mentioned, as appears by what follows, were merged in "The United Domestic Missionary Society." This Society, says an authentic document, "was organized on the 9th of May, 1822, by a Convention of delegates from Domestic Missionary Associations in various parts of the State of New York. Soon after its organization two respectable Domestic Missionary Societies in this city (New York), having twenty-eight missionaries under their care, transferred their concerns to this new institution." It was only for about four years that this institution acted under the name or title which it assumed at its origin. But during this period its operations were carried on with energy and success. Many auxiliary societies were established; and the number of missionaries which it employed increased from seventy-five in the first year to one hundred and twenty-one in the year before it changed its name. The success of its missionaries, moreover, was represented as most decisive and encouraging. The State of New York in which the Society originated, shared largely but not exclusively, in the labors of its missionaries. The destitution of Gospel ordinances in the newly formed states of the West attracted the particular attention of the Society; but no itinerating missionaries were employed. On the contrary, they were denounced as a nuisance to the Church; and the building up of feeble churches, so as to establish a settled ministry in them, was avowedly the exclusive plan of the Society.

American Home Missionary Society

A meeting of delegates from the different States of New England was held in Boston, in an early part of the year 1826, at which the formation of a General Society for Domestic Missions was recommended, the seat of which should be at New York. Apprised of this, the Executive Committee of the United Domestic Missionary Society invited the Directors of that Association, together with other friends of missions in the United States, "to convene at the session room of the Brick Presbyterian Church in that city, on Wednesday, the tenth day of May, at eight o'clock, A.M. for the purpose of forming an American Home Missionary Society." This Convention was accordingly held at the time designated; and after some preliminary proceedings, the Rev. Mr. Peters, Corresponding Secretary of the United Domestic Missionary Society, read a form of a Constitution, which the Executive Committee had agreed to recommend to the Convention; after which the following resolution was passed: "That this Convention entirely approve of the proposed plan of a National Home Missionary Society, and that they will now proceed to consider the Constitution that has been offered."

From Pages 11-13)

C O P Y :

Some quotations collected by Dr. Holland:

Hindu Prof. of Modern Hist. (S. India)

"My study of modern history has shown me that there is a moral pivot in the world, and that more and more the best life of East and West is revolving about that pivot; that pivot is Jesus Christ.

A Hindu Prof. (Allahabad)

The thing that strikes me about Jesus Christ is His imaginative sympathy. He seemed to enter into the experiences of men and feel with them. He could feel the darkness of the blind, the leprosy of the leper, the degradation of the poor, the loneliness of the rich, and the guilt of the sinner. And who shall we say that He is? He called Himself the Son of Man, He also called Himself the Son of God. We must leave it at that.

Editor, "Indian Social Reformer."

The solution of the problems of the day depend upon the application of the spirit and mind of Jesus to those problems."

Hindu Judge.

If to be a Christian is to be like Jesus Christ I hope that we will all be Christians in our lives."

Hindu Prof. (N. India)

Jesus Christ is the best character that has appeared in human history. No other such Personality has ever appeared in our world."

A Mohammedan Judge (N. India)

Jesus is as near being God as is possible to be. In the truest sense He is the Son of God."

Brahmo Samajist.

There is no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field."

Parsee Principal to Hindu students.

Now that we are going to get self government, are we ready for it? Have we enough of the spirit of self-sacrifice? In order to get it, it would be well to study and follow the example of Jesus Christ for He was supreme in self-sacrifice.

Gandhi:

The great example of history exemplifying all that I imply by non-cooperation with evil, is Christ."

Mr. Natarajan, Editor of "Indian Social Reformer."

"It is curious that while it has shaken the faith of some people...in the efficacy of morality and non-violence as a political method, it has prompted a much larger number, including several who had set themselves for years to counteract the proselytising work of Christian missions to turn to the figure of Christ upon the Cross in reverent contemplation. Orthodox Hindus, militant Arya Samajists, devout Mohammedans and, of course, Brahmos have had their minds turned to Calvary in commenting upon the event. It may be said without exaggeration that the Mahatma in jail has achieved in a short while what Christian Missions had not in a 100 years with all their resources of men and money - he has turned India's face to Christ upon the Cross."

Extract from Sir Mortimer Durand's letter.

".....As to the American missionaries in Persia, I feel that I owe them a debt of gratitude which I can never discharge. They did more for me and my English people than I can possibly explain to the Board. They gave us our Sunday services, and comforted our sick and dying, and buried our dead. We went to them for every-kind of help, and with the certainty of receiving from them at all times the most warm-hearted, self-sacrificing kindness. Only those who have lived in such far away countries know what that means. Your Board may and should be proud of their missionaries, for a more devoted and at the same time a more broad-minded tolerant set of men it would be hard to find".....

Space forbids the writer describing the large amount of agricultural and other work carried on; but from what has been said the reader can imagine the enormous change that has come over Bandawe and the other Mission districts through the industrial teaching of the Livingstonia missionaries. "The work that the Free Church Mission has done here," wrote Sir H.H. Johnston from Bandawe as early as 1890, "is really remarkable. There are dwelling-houses which would be thought comfortable in England, and which, with their low, thatched, small-paned, bow windows, climbing roses, and gardens with neat flower-beds, might be old-fashioned farm houses transplanted entire, with all their surroundings, from our own country. There are a work-shop and a printing press, which is perpetually at work. There are brakes of pine-apples, which Dr. Laws was the first to introduce into this country, orchards of oranges and limes, and tidy plantations of local vegetables. Altogether, Bandawe, with its little colony of five Europeans, its large school of native children, its independent villages of friendly natives, and its general air of brisk industry and cheerful comfort, is one of the most creditable and agreeable results of British missionary enterprise which ever gladdened the eyes of a traveller weary with the monotonous savagery of African wilds. There one feels in touch with Europe. This little colony is provided with an admirable library, slowly amassed by Dr. Laws! There are all the latest books, reviews, magazines, and newspapers which are likely to prove of general interest, or which deal with special subjects, such as philosophy, engineering, or farming. Dr. Laws is a doctor of medicine and a practised surgeon. This man, with his fifteen years of whole-hearted devotion to Nyasaland, and his energy in doing good, which has made him learn bricks himself in order to teach others; which has led him to become a practical engineer, carpenter, joiner, printer, photographer, farrier, boat-builder, and druggist, so that he might instruct his once savage pupils in these arts and trades; which has made him study medicine and surgery to heal the bodies, and sufficient theology to instruct the minds, of these Africans, about whom he never speaks with silly sentiment and gush, but whose faults, failings, and capabilities he appraises with calm common-sense--Dr. Laws, with these qualities of truly Christian ^{self-}devotion, should justly be regarded as the greatest man who has yet appeared in Nyasaland."

Without doubt the present civilization of Nyasaland is largely due to missionary labour. Men and women, trained by the Mission in industrial arts of various kinds, are now scattered over the country from Mwenzo to the mouth of the Zambesi, carrying knowledge and civilization with them. They may be found in large numbers acting as boat-~~men~~ captains, storekeepers, and foremen under the African Lakes Corporation and other commercial companies, as well as workers in the many coffee-estates of the Shire Highlands, as clerks and interpreters and confidential servants in the Civil Administration, and as cooks, domestic servants, nurses, and ambulance and medical assistants--all of them devoted to the suppression of Africa's evils and the introduction of a Christian civilization. Many of them were untutored savages a few years ago, and nothing delighted them more than to get on the war-path with the slave-raider, but now they have learned better things at the feet of Christ, and are working daily for an honest livelihood. Verily, from the point of civilization as well as evangelization, nations are

being born in a day in Central Africa, owing, we may truly say, to the Livingstonia expeditions organized in 1875 and 1876. We need not wonder at the words of Joseph Thompson, the African explorer, when speaking of Nyasaland. "I can honestly state," he said, "that for the first time in all my wide African travels, I here found a spot where the advent of the white man may be described as an unmitigated blessing to the natives."

pp.320-322.

Letter from William W. Doty, Consul at Riga, Russia,
formerly of Tabriz, Persia.

I hope that you can soon visit Tabriz and Urumia Mission Stations to encourage our Missionaries in both places, who have certainly "borne the heat and the burden of the day" during a very trying period. They are all ladies and gentlemen of the very highest type of Christian, and their influence is most potent over officials and peasants alike. I am truly most grateful to one and all of them for their display of brotherly kindness toward myself throughout. I can never forget them as the years come and go, and I shall hope to hear from them frequently and now and again to meet them. I consider that in many respects their exile resembles long drawn-out martyrdom, although they bravely submit to exasperating conditions and live on cheerfully from year to year. It looks as though out of all the anarchy, Persia will soon enter upon a brighter era, by virtue of a recent understanding between Russia and Germany which strengthens, I should say, the excellent arrangement between Russia and Great Britain. We certainly all hope so, at least. There must be a foreign loan of twenty or thirty millions of dollars, I should estimate, to organize a military force to keep order throughout all Persia; to develop some excellent natural resources - agricultural and mining; and to establish a better system of popular education.

Letter from William H. Doty - page 2.

Having gone to Persia from Tahiti, where I had never seen a pauper in the French establishments of Oceanica, it was pitiful to be accosted at Tabriz every few feet by little mothers, about thirteen years old, with an infant in their arms, pleading for "bread-money", having been cast out by their husbands under the easy divorce laws of Persia. But the condition of the leper there is infinitely more sad. There is about ten miles from Tabriz, in the canon of the Aji River a small compound in which are a few badly constructed houses of dried mud which shelter about one hundred and twenty-five or thirty lepers. The Persian Government has not been able to care for them, and Rahim Khan, the brigand, "looted" their community during the siege of Tabriz, taking their bedding, their wheat and their donkeys, leaving them utterly destitute in the very cold winter season. The result was the almost immediate death of fifty-five lepers. It has been my privilege to co-operate with our Missionaries at Tabriz in securing supplies of food and clothing for this leper community. The poor lepers have been forced to beg upon the roads and even to enter Tabriz and the villages adjacent to it, which is a menace to the entire region. How I wish that I could stir the hearts of American philanthropists to contribute a sufficient amount to establish a leper colony on one of the largest islands in Lake Urumia,

Letter from William H. Doty - page 3.

where the soil is rich, and wheat and other cereals and vegetables could be grown in sufficient quantity to sustain the community. The isolation of lepers is a most necessary measure in Persia as in India, Siberia and the Hawaiian Islands. I suppose that in Northwest Persia alone one could discover at least five thousand lepers, in the province of Azairbaidjan. I think that the Persian Government would be most eager to assist in the transfer of such an island to a Mission that would undertake this very important benevolent enterprise. There ought to be buildings, not very costly in construction, to house at first hundred or five hundred lepers. Probably ten thousand dollars would cover such an item. Then there ought to be a medical staff composed of three or four leper-experts with five or six trained nurses. For such a staff probably five thousand dollars yearly would be ample. There ought to be a petroleum-launch or a sail-boat, not to cost more than one thousand dollars, in order to maintain communication when necessary between the island and the Eastern and Western shores of the Lake. Urumia Station is only thirteen miles from the Western shore, while Tabriz is about fifty-four miles from the Eastern shore. In fine, were one or more philanthropists to contribute at the start the sum of about twenty-five thousand dollars, undoubtedly the leper-colony would be assured. It is my earnest hope and constant prayer that this appeal may reach the right person or group of persons, and that the lepers in Northwestern Persia will come soon to

Letter from William H. Doty - page 4.

feel through Christian auspices the gentle and sympathetic touch of the Great Physician. May I ask you, dear Dr. Speer, to give this matter your prayerful consideration, and if you feel that it is a proper cause would you kindly undertake among your friends and acquaintances, who number so many thousands of tender-hearted Christian people, - to make an appeal unto them.

The Problem of German Missions

THE Emergency Committee of Cooperating Missions in the United States of America and Canada appointed me as Chairman of a Committee to study the perplexing questions of German Missions.

Prior to the World War, the Protestant Churches of Germany were conducting a foreign missionary work represented by 2,457 foreign missionaries, 9,000 native workers, schools enrolling 240,000 boys and girls, and churches having a constituency of 850,000 souls. The annual cost of operations was about ten million marks (\$2,500,000).

This extensive work was largely broken up by the War, and nearly all of the missionaries were interned or deported. Now that the war is over the German Societies naturally feel that they should send their missionaries back to their fields, and they are deeply concerned by the fear that the work which they had built up through a long series of years, and for which they had toiled and prayed and contributed large sums, may be permanently lost to them, and their missionary force scattered beyond recovery. They also fear the reflex effect upon the churches of Germany if they are not permitted to do any missionary work, since it is an axiom of foreign missions that a church that is not missionary will die; and certainly no one wants the Protestant churches of Germany to die.

The question of permitting German missionaries to return to their former fields in Asia and Africa is, however, beset by some difficulties, inasmuch as it requires the consent of the governments with which Germany was at war, and which now control nearly all the former German missionary fields. It will be seen at once that the question involves, not only governmental action, but some principles of far-reaching importance to the Missionary Societies of North America, Great Britain, and France, for no one of us can afford to acquiesce in the position that the freedom of the followers of Christ to carry out His command to preach the Gospel to every creature shall be denied by the governing power on grounds of political expediency. Such a principle, once acknowledged, would gravely imperil much of the American and British mission work in a number of fields where the governments are not friendly to the work of Anglo-Saxon missionaries. It would be equally out of the question, from the viewpoint of the interests of the whole cause of Christ, to allow all those churches, schools, and hospitals in Asia and Africa to go to pieces, or to impose the heavy burden of their permanent support upon the already over-taxed American and British Societies, although we can and should lend them temporary assistance pending the necessary governmental action. I am discussing these and related questions fully in a series of articles in *The Christian Work*.

The whole subject has received careful and painstaking study, not only by the special Committee to which I have referred, but by the missionary leaders of Great Britain. The Emergency Committee of Cooperative Missions and the Committee of Reference and Counsel have held several meetings to consider my report on the conferences which I had recently with the Protestant missionary leaders in Holland, Germany, France, Belgium, and England, and the whole subject had large attention at the annual meeting of the Foreign Missions Conference of North America, in New Haven, January 13-16, 1920.

The whole Church will doubtless be deeply interested in knowing, that, on the unanimous recommendation of the Emergency Committee and the Committee

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of Reference and Counsel at the most largely attended and widely representative annual meeting of the Foreign Missions Conference of North America that has ever been held, the Conference unanimously took the following action:

RESOLVED:

1. That we reaffirm our adherence to the principle of the freedom of the whole Christian Church to carry the Gospel of Christ to all the world.

2. That we have learned with satisfaction that at the meeting of the Executive Committee of the World Alliance for Promoting International Friendship through the Churches, held at The Hague on October 3, 1919, this principle received unanimous support and was applied to the problem of the future of German Missions; and we have also been pleased to learn of the action of the Standing Committee of the Missionary Societies of Great Britain and Ireland on December 5, 1919, endorsing the same principle.

3. That the wisest method of attaining the desired end is to confer with the governments concerned regarding particular fields.

4. That, as the way does not now appear to be clear for the Continuation Committee, appointed by the World Missionary Conference at Edinburgh in 1910, to act in the near future, questions of this character should continue to be handled by the Emergency Committee of Co-operating Missions.

5. That the Foreign Missions Conference express its cordial sympathy with the proposal made by the British Standing Committee and reported to be the desire of many missionary leaders on the Continent of Europe, for the holding at an early date of a small international missionary conference, representative of national missionary bodies where they exist, for the purpose of dealing with large and pressing questions of vital concern to all missionary agencies, especially new aspects of the relations between missions and governments; and that the Conference recommend the use of existing means of the Continuation Committee to initiate such a conference; and that the Committee of Reference and Counsel be charged with further responsibility in determining North American missionary relations to such an international missionary conference.

6. That, inasmuch as the immediate question of the future of German Missions is so largely affected by the course of the British Government, and as the British section of the Emergency Committee of cooperating missions is composed of leaders who are earnestly endeavoring to find a fair and Christian solution of the problem, we in North America should keep in close touch with them and give serious consideration to their judgment as to the manner in which the question can be most effectively handled.

7. That the proposed financial credit requested by the German and Finnish Missionary Societies be referred to the Finance Committee to report at the first meeting of the Committee of Reference and Counsel following this meeting of the Foreign Missions Conference.

At a subsequent session the Conference, on recommendation of its Committee of Reference and Counsel, took into account the consideration that the most practicable method of securing funds at this time is through the Interchurch World Movement; that objects could be inserted in its budget only through the Boards; that the time limit for such insertion was to expire January 31st, that requests for financial assistance had also been received from the Missionary

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Societies of Finland and Holland; and that the French Society should have assistance to enable it to meet its greatly enlarged responsibilities at a time when its resources have been depleted. The Conference therefore took the following supplementary action:

In view of the imperative need for providing temporary support for missionary work on the foreign field hitherto maintained by Societies in a number of different European countries, pending the restoration of normal economic, financial and political conditions, this Conference deems it advisable that the foreign missionary Boards and Societies of North America make provision in their forward movement programs for funds which may be applied, in consultation with the Committee of Reference and Counsel, to the support of work hitherto carried on by Continental Missionary Societies. It is believed that an amount equal to one-fifteenth part of the present budget of North American foreign Boards should be provided for the purpose named.

In taking this action, the North American Societies are in full accord with their brethren in Great Britain, for the Standing Committee of the Missionary Societies of Great Britain took with like unanimity the following action on December 10, 1919:

The Committee reaffirm their conviction that freedom to carry the Gospel of Christ to all the nations is essential to the life of the Christian Church, and that such freedom should be granted to members of all denominations and citizens of all nationalities on the clear understanding that missionaries of alien nationality will carefully abstain from participation in political affairs and conduct their work in full loyalty to the government of the country in which they reside; and their belief, further, that the Standing Committee should consistently endeavor to secure the universal acceptance of this principle by governments. The means by which steps toward this end can best be taken, can, however, in their view only be determined after conference between missionary representatives of the different nations, including Germany, and they are therefore of the opinion that an international missionary meeting should be held at an early date. They hope that the Chairman and Secretaries of the Continuation Committee will take immediate steps, in consultation with representative missionary bodies in different countries, to arrange for such a gathering.

Plans are now being actively made to arrange for the international conference next summer. Meantime, our own Presbyterian Board of Foreign Missions unanimously took the following action at its meeting on January 19, 1920:

The Board learned with gratification of the action unanimously taken by the Standing Committee of the British Missionary Societies, December 10, 1919, and the action unanimously taken by the Foreign Missions Conference of North America at its annual meeting, January 14, 1920, regarding the principle of the freedom of Christian Missions, and its relation to the proposed resumption of missionary work by the German Missionary Societies, actions that are in accord with the convictions which led the Board to take its action of October 7, 1919, in reply to the communication from the Synod of the West. In view of the fact that some immediate financial relief must be given for the conduct of this work, pending the consummation of the necessary adjustments with the governments concerned, the Board approved the plan of the Foreign Missions Conference of North America to raise a fund

for this purpose, and the Board accepted the proportion which, under the plan proposed, should be assumed by this Board, and directed that it be included in our budget in the New Era and Interchurch World Movements.

ARTHUR JUDSON BROWN,
Secretary of the Board.

A missionary in the interior of our Africa Mission, on his return to Olama from a trip further in, writes:

I HAVE just returned from a bush trip where I was engaged in visiting several preaching points, and am now getting ready for another journey in an opposite direction. There seem to be more requests these days than ever before from the heathen, for an evangelist to go and tell them the words of God. I do my best, but often I have to place an evangelist in a very scattered district where he is the only light for Jesus Christ for a radius of several miles.

At one of these places more than twenty men, women, and children have told me they wish to become Christians. The two headmen of the district, when they were told that we were going to work among them, said: "We will give you our wives and people, but *we* cannot trust God, we have too many things of the earth holding us."

Often we find the headmen would like to be Christians, but the cost is too great. We are not discouraged for we know cases where time and persistence tell their tale and headmen, like other men, find the claims of the Gospel overpowering, and become converted. One old friend, a headman who had 60 wives, when he was asked eight years ago to give a site for a preaching place, absolutely refused. "Never," said he, "will the Gospel have a place in my country." But an evangelist was sent in reply to an urgent request, and now quite a number of his people are earnest Christians. Some have even been admitted to church membership. He has sorrowfully admitted that though his people are becoming Christians, he himself is still a heathen, but he says he will believe some day. He still has his sixty wives and as many children, but not one of them now cares for him, as he is getting old and decrepit.

INDIA

see PROTESTANT MISSIONS IN INDIA, BURMA AND CEYLON: STATISTICAL TABLES, 1881. Pub. in Calcutta 1882

Missionaries

Foreign & Eurasian Ordained Agents.....	658
Foreign & Eurasian Lay Preachers.....	79
Foreign & Eurasian Female Agents.....	541
	1278
No. Societies.....	48

see Brown's HISTORY OF THE PROPAGATION OF CHRISTIANITY AMONG THE HEATHEN 1854

	<u>Church Members</u>
Society for the Propagation of the Gospel in Foreign Parts.....	5,025
Baptist Missionary Society.....	1,656
London Missionary Society.....	1,398
Church Missionary Society.....	6,192
Methodist Missionary Society.....	2,137
General Baptist Missionary Society.....	295
Welsh Foreign Missionary Society.....	28
General Assembly of the Church of Scotland.....	17
General Assembly of the Free Church.....	158
General Assembly of the Irish Presbyterian Church	8
German Missionary Society, Basle.....	780
Lutheran Missionary Society, Leipsic.....	2,152
Gossner's Missionary Society, Berlin.....	61
American Board for Foreign Missions.....	929
American Presbyterian Board for Foreign Missions..	255
American Baptist Missionary Union.....	46
American Free Will Baptists.....	38
American Lutheran Evangelical Missionary Society.	70
Sundries.....	64
	21,299

Mr. Mullins gives 18,410 as the number of church members at the beginning of 1852, but it must not be supposed that there had been an increase of near 3000 between that date and the time to which they are brought down by our other authorities. There would, no doubt, be some increase, but the difference probably arises chiefly from some diversity in the returns themselves.

No. Societies..... 18

CHINA

see Newcomb's CYCLOPEDIA OF MISSIONS, 1854, p. 294

No. Societies..... 18
 Missionaries..... 120

see Brown's HISTORY OF THE PROPAGATION OF CHRISTIANITY
 AMONG THE HEATHEN, 1854, p. 370-371

English

1807 London Missionary Society
 1844 Church Missionary Society
 1845 General Baptist Missionary Society
 184- Presbyterian Church in England (holding the principles
 of the Free Church of Scotland)
 1852 Methodist Missionary Society
 185- Chinese Evangelization Society

Continental

1846 Rhenish Missionary Society
 1847 German Missionary Society
 1849 Swedish Missionary Society
 1850 Berlin Missionary Union for China

American

1829 American Board for Foreign Missions
 1836 American Baptist Missionary Union
 1842 American Presbyterian Board of Foreign Missions
 1845 American Episcopal Board of Missions
 1847 Methodist Missionary Society, North
 Methodist Missionary Society, South
 1847 Board of Foreign Missions of the Southern Baptist
 Convention
 Seventh-day Baptist Missionary Society

see Bliss' ENCYCLOPAEDIA OF MISSIONS, vol. 1, p.271

Comparative Summary of Mission Work in 1877 and 1890

	1877	1890
Number of Missionaries.....	473	1,295
Ordained Natives.....	73	209
Unordained Natives,,,,,.....	596	1,260
Hospitals.....	18	61
Dispensaries.....	24	43
Patients.....	135,381	348,439
Organized Churches	318	520
Wholly Self-supporting.....	18	94
Communicants.....	13,515	37,287
Contributions by natives for 1876 and 1889	\$9,571	\$36,884.54

"Memoir of the Life of Jeremiah Evarts."

"For several years past," was his language, "the number of individuals has been increasing, who have deeply felt, and strongly expressed, their sense of the obligation resting upon our Christian community, to enter with great energy the fields now open for missionary labor. The conviction that the friends of missions in America are called upon to take a vigorous part in the glorious enterprise of sending the Gospel into all the world, is firmly established in the minds of many. Nor does the matter rest in a mere conviction of the understanding. A rapid advance has taken place in the willingness to make pecuniary sacrifices for this object. It can now be truly said that persons of both sexes are to be found, in city and country, who esteem it a privilege to bring large contributions in aid of this work of the Lord.

"A strong desire has been manifested within the last few months, that the operations of the Board of Foreign Missions should be immediately and greatly extended; and that, as a preparatory measure, a corresponding increase of pecuniary means should be secured. An enlarged liberality, disdaining the limits of previous examples, seemed ready to burst forth whenever a distinct call should be made for it, with reference to specific plans of evangelical effort. At the late Annual Meeting of the Board, such plans were proposed; and the immediate effect was an unparalleled subscription, the details of which appeared in our last number. When the intelligence of this spontaneous effort went abroad, it was heard with joy and thanksgiving by multitudes, and was made the signal for new and extraordinary exertions through the land.

"Such have been the indications of Providence in regard to this subject, that the Committee feel authorized to believe that a new era has dawned upon the American churches; and that the time has arrived, when such a number of wealthy and prosperous disciples of Christ will come forward with their liberal offerings unsolicited, as shall attract the attention and gain the co-operation of their brethren in less affluent circumstances; and thus, unless the signs of the times are mistaken, there will hereafter be no delay for want of money, to send into any inviting field such well qualified laborers as God shall furnish and endow with the requisite spirit and zeal.

"This state of things imposes very solemn duties upon the Committee, both in regard to selecting new stations, and appointing missionaries and assistants to occupy them."

"Looking to Jesus, the author and finisher of our faith, and considering the peculiar obligations and duties of the age, the Committee feel prepared to say that no man who possesses suitable qualifications to go forth as a preacher of the Gospel to the heathen, need hesitate a moment lest his services should not be needed. Every such man is bound solemnly to consider in what place it is the pleasure of the Lord that he should live and labor; and, should he feel moved to offer himself for the missionary work, he will next make the matter a subject of prayer and of solemn consultation with judicious Christian friends who are well acquainted with his character."

NEWS BULLETIN
OF THE
BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH
IN THE U. S. A.

VISIONS which became REALITIES

***“YOUR YOUNG MEN SHALL SEE VISIONS AND
YOUR OLD MEN SHALL DREAM DREAMS.”***

This has been true of the entire eighty-three years of the Board's history. Young men have seen visions and given their lives to the cause; old men have dreamed dreams and given of their substance; and what is true of men has been equally true of women; and what has been true of men and women in the homeland has been true of the Christian on the foreign field who has invested himself and all that he has in publishing the glad tidings to others of his own race, or in other lands.

Many of these investments have been memorial gifts from those who have “cast their heartache on the Lord and then busied themselves with something worth while.”

Gifts of Life and Substance

MACLEAN MEMORIAL STATION at Lolodorf, West Africa.

In Glasgow, Scotland, some 70 years ago was born a little girl by the name of Margaret MacLean. She grew up with a great desire to be a missionary, but an accident prevented her from going to the foreign field. In 1893 an article written by the late Dr. A. C. Good on the Dwarfs of West Africa attracted her attention and she sent a substantial initial gift to the Board with the request that they open up work among these little people. The Dwarfs, however, proved to be too migratory for settled work, but with Miss MacLean's permission the money was invested in a mission station, and called the MacLean Memorial in memory of a brother. Now, after 22 years, in addition to the station church with a congregation each week of from 800 to 900 people, there are regularly at the other preaching points connected with this station some 9,000 who hear the Gospel. Fifty-four evangelists and 45 teachers are supported by the churches, 1,200 boys and girls are under instruction in the schools, while many people receive bodily relief from disease.

Miss MacLean's financial investment was large, but the investment of herself was larger, and God heard her prayers and has given a bountiful harvest.

DEHRA HIGH SCHOOL FOR GIRLS, Dehra, India.

It was the **vision** of a missionary, Mrs. David Herron, which led her in 1859 to open a school for girls in the city of Dehra. Her faith and the missionary salary of her husband who financed the school have resulted in a high school for girls which today holds a unique position in all India. It has the distinction of having sent up the first girl, Indian or European, for University examination. She was probably the first girl in all Asia to be admitted to the University of Calcutta, and certainly the first to pass the entrance B. A. She later became the Principal of Bethune College; and this last year she too made an investment, and founded a scholarship in the school in the name of her father, who for many years was the headmaster of the Dehra Boys' High School. At a great celebration on Victory Day, the sight of these high school girls, more than those from any other school, was a revelation. From the English officials, the Head of the Sikh Temple, a Hindu recruiting officer, Mohammedans, and Parsees, came words of congratulation, while non-Christians said—“Can it be possible that all these girls are Christians?”

JOHN G. KERR HOSPITAL FOR THE INSANE, Canton, China.

The whole-hearted investment of life and substance of the late John G. Kerr, M.D., of Canton, who in 1898, in response to the need of the neglected insane people of China, opened in his own home, with only his missionary salary for a financial backing, a hospital for the insane, has resulted in a hospital for these unfortunates which accommodates 500 patients. From one patient in a private house, there is now a plant estimated to be worth \$100,000.

The present hospital was built by the Chinese; its patients have come from all classes and from nearly every country to which the Chinese have emigrated. It has ministered to the official and the beggar; no one is turned from its doors for lack of money to pay for his care. Evangelistic work is a strong factor in the service to these needy people, and not a few have gone out cured in soul as well as in mind.

Men and Visions

ELLINWOOD—Church, Dormitory, Seminary, Bible School—Manila, Philippine Islands.

The late John H. Converse, of Philadelphia, and the late Rev. F. F. Ellinwood, D.D., Secretary of the Board of Foreign Missions, were both **men of vision**. They saw an opportunity in the Philippines for training a native ministry if the funds were furnished to begin the work. Mr. Converse gave the money for the land, and Dr. Ellinwood invested a memorial gift for a daughter, to begin a Bible school. This was in 1904. Now, 16 years after, Ellinwood has a record of 3,000 young men and women who have been reached and influenced by the Gospel, and who have gone out as preachers, Bible women, teachers, farmers, home makers, lawyers, mechanics, business men. "Love for God and service for fellowmen" is the slogan of Ellinwood. Its alumni are in all parts of the Islands, in Hawaii and the United States. It has grown from one small school into a church with all a church's activities, a dormitory for students in the government schools in Manila, a high school, a Bible training school for girls, and the beginnings of a Union Christian College and a Theological Seminary.

Three other friends of the institution have invested \$5,000 each in an extension fund which is being pushed so that the different departments may be properly housed and equipped.

SILLIMAN, Dumaguete, Philippine Islands.

The late Horace B. Silliman, of Cohoes, N. Y., had his vision which led him also to the Philippines. He **dreamed** of the possibilities of what an industrial school would do for the young men and boys of the Philippines, and in 1901 he gave an initial gift of \$20,000, with which to open at Dumaguete a school in which industrial training was to be a prominent feature. The Filipino youth did not take kindly to this at first, but now his aversion to manual labor has been overcome. Thirty-four provinces in the Islands were represented by the 733 students enrolled last year, and there were students from China and Siam. In the student church are 265 members, 76 of whom were received during the year.

On the Island of Mindanao, when a missionary toured the northern coast a few years ago, he found that while no missionary had been at work there, the whole coast had been evangelized by the boys from Silliman returning to their homes in the summer and telling their friends of the new life which had been given them. Silliman students have spread an enlightening, evangelical ideal all through the southern islands. Many of the graduates have taken advanced professional courses in medicine, law, and journalism, and become leaders throughout the Islands. One of the alumni recently sent word to the Board:

"Send us more missionaries and more Silliman Institutes."

HACKETT MEDICAL COLLEGE FOR WOMEN, Canton, China.

In 1901 Dr. Mary Fulton, with a vision of the necessity for Chinese women physicians to attend the suffering womanhood of China, **invested herself** in a school for the medical training of women which developed into what is known as the Hackett Medical College for Women. The first buildings were erected with money invested by the late Mr. E. A. K. Hackett, of Ft. Wayne, Indiana. When Mr. Hackett gave his initial gift of \$4,000 he little realized how much influence it would exert in bringing about the realization of Dr. Fulton's vision.

To "save life and spread the true light" is the College motto, and its purpose is to train women physicians to go out amongst their own countrywomen. The plant now raises yearly about \$12,000 for current work and the alumnae have put into the bank \$20,000 towards a new dormitory. The entire plant is dominated by a strong Christian influence. One hundred physicians have been graduated, **all but two of them professing Christians**. The graduates are in great demand.

"Best" Investments

MIRAJ HOSPITAL, Miraj, India.

The first hospital building at Miraj, Western India, was replaced in 1904 by another, the funds for which were an investment of the late John H. Converse, of Philadelphia. The land for the hospital was a gift of the then Prime Minister of the State of Miraj, the Sheriff of Bombay gave an X-ray apparatus, and the Maharajah of Kolhapur six and a half acres of land for more buildings. Mr. Converse always declared that this gift of his was his "**best investment**" and before he died he had the satisfaction of knowing that up to that time nearly half a million patients had received treatment.

When the William Miller Clinical building at Miraj was opened in 1915, Lieutenant Wodehouse, who was one of the speakers, said: "Do Christian missions show results for the money that is spent on them? Ladies and gentlemen, in this hospital you have one answer to the question; and another answer is, when you see men and women laboring in their Master's vineyard with no desire for rewards, or for this world's goods, their lives must make a deep and lasting impression on those among whom they are placed. Here the prince and the peasant are treated with the same costly medicines and are attended with equal care. If you would look into the work of these men you would easily see what heart and what feeling they possess to do good to the people."

SEVERANCE HOSPITAL AND COLLEGE, Seoul, Chosen.

When the late Louis H. Severance, of Cleveland, Ohio, gave to Dr. O. R. Avison, of Seoul, Chosen, the first \$10,000 for the Severance Hospital and College, Dr. Avison was the whole faculty of the college. The original investment of \$10,000 was multiplied more than ten times by Mr. Severance before his death, and the whole plant, which is now a union institution, constitutes probably the most adequately equipped medical college in the Orient.

The Hospital stands for the best methods of treatment by the best trained men available, and the fullest presentation possible of the Gospel of Christ to the patients. In the year 1918-19 there were over 43,000 patients, nearly half of them charity cases. Many conversions take place, and the Hospital church has been built up. Several other churches have swarmed from it, and out of the patients, leaders have been developed for distant sections.

Judge Ham, of the former Korean Law Court, a patient in the hospital, was converted while there and studied for the ministry. He was recommended for the pastorate of the Hospital church, and gladly accepted that he might serve the institution where he had found Christ.

The College has never had a non-Christian student.

Other Investments

HENRY A. NELSON MEMORIAL SCHOOL FOR BOYS, Tripoli, Syria.

It was in 1912 that the cornerstone was laid for a building for the Boys' School in Tripoli, which should be a memorial to the late Rev. Henry A. Nelson, D.D., Editor of "The Church at Home and Abroad." Into this school his son, Rev. W. S. Nelson, D.D., had **given ten years** of hard preparatory work. One Presbyterian elder had **invested ten thousand dollars** and many others had added sums varying from one dollar to one thousand.

The dividends cannot be counted nor weighed, but are to be found in matured lives in many parts of Syria, Egypt, and America. One lad who entered the school from a poor village and went through the school with a remarkable record in deportment and leading his class, had a marked influence on rich and poor, and he is today one of the most efficient workers in the evangelical community in North Syria. This one result would justify the entire investment.

WILLIAM RANKIN MEMORIAL SCHOOL, Petchaburi, Siam.

In Princeton, N. J., on October 2, 1912, there passed away William Rankin in the 103rd year of his age. For 37 years Mr. Rankin was Treasurer of the Board of Foreign Missions. In 1917, through the generous gift of Mrs. Bliss, of Princeton, a building was erected for the Boys' School at Petchaburi, Siam, and named the William Rankin Memorial School. Was that gift worth while? The Principal of the School writes:

"The spirit of the school is so strongly Christian that Buddhist parents have often been known to forbid their boys to attend, lest they too be claimed for Christ. Of course the school only takes them to about 15 years of age, so they are still under their parents, and with opposition in the family they are not urged to take a stand for Christ by church membership. Over half the school has a membership in the Christian Endeavor Society, and it is a fact that the boys who go out from the Rankin School to the Bangkok Christian College become the leaders in the Christian work of that institution."

CHIENG MAI LEPER HOSPITAL, on an island four miles south of Chieng Mai, Siam.

The death of a royal white elephant, which left vacant the island which had been his home; the vision of Dr. J. W. McKean of a home for lepers for whom Siam was doing nothing; and the gracious gift of the late King of Siam of this island, was the beginning of the Leper Colony and Hospital of Chieng Mai, which now cares for 200 lepers, **all of whom are Christians**. These lepers are comfortably housed in 15 brick cottages, the gift of interested persons in the U. S. A. They worship in a small bamboo chapel erected with money which they themselves have given from their very small allowance from the Government; but they are not satisfied that their worship of the Lord should be in a building so much poorer than the cottages they live in. For nearly seven years they have prayed to the Lord that he would put it into the heart of some one to invest money in a church, and in August they received the answer to their prayer in a gift of \$5,000 for this purpose. They wrote:

"Now our prayers are answered, and we are most happy and glad. We ourselves are poor people. We love God and love the hours of worship. We have almost no money at all, but out of our weekly allowance we have saved enough* to build our present chapel of bamboo which does not last long. We are heartily glad that we shall have a building where we may meet in comfort and security. Please continue to pray with us that every sick person who shall ever come to this Asylum may become a true child of God."

(Signed) The two hundred leper Christians of the
Chieng Mai Leper Asylum.

*\$16.00 gold.

A Few Suggestions as to How to Invest Your Money

1. A BUSINESS MAN'S PLAN AND TESTIMONY:

"Some twelve years ago my wife and I decided to take a partnership interest in some needy foreign field, guaranteeing for this purpose a thousand dollars a year for three years, and we selected Guatemala as the field. The missionaries were invited to use us in every way possible, and we made a visit to Guatemala to see the associates in the field. This resulted in deepened interest and a comprehensive grasp of the opportunities, a five year program, and the raising of \$50,000 for buildings. These buildings have, however, been destroyed by an earthquake and we must begin all over again, but we are in no sense dismayed.

"A second visit to the field has been made and friendships with missionaries, native pastors, teachers, and earnest native fellow Christians have been cultivated. These visits by laymen to simple people who have never been out of their country, this backing up their labors and sacrifices with a little help, have brought results—a bigger outlook, and an inspiration bigger than any other interest in their country because of the value of the Gospel.

"We have found the thrill of being close to a big problem, business life has been glorified, and a strong anchor has held against being dragged into narrow, self-centered channels."

2. WORKING FOR THE MAN OR THE WOMAN AT THE FRONT:

A missionary about to return to India after furlough told the following:

"We have had a beautiful furlough. The thing I am going to carry back this time is the picture of a beautiful woman with beautiful homes, one in New York and one on Long Island, a woman who believes it is her Christian duty to make herself and her surroundings beautiful for the Lord. The past summer she was compelled to do her own work in her country home for lack of servants. She has sent me a gift which I am to invest for her in our work in India, a gift of the money she would have spent on servants' hire, and has written:

'I have had to do my own work, but I thought I would work for you.'

"I am carrying back this thought, and am going to work for YOU."

READER: There are over 1,400 others who are "working for you" on the foreign field. WHAT are you doing for them?

An Investment and a Gift

ENJOY A COMFORTABLE LIVING
PERPETUATE YOUR GOOD WORKS

AN ANNUITY AGREEMENT with the corporation, The Board of Foreign Missions of the Presbyterian Church in the U. S. A., will insure the following to you:

- (1) A REASONABLY HIGH INCOME RATE during your lifetime.
- (2) EXTENSION OF THE KINGDOM OF GOD when you yourself can work no more.

SEND CASH OR MARKETABLE SECURITIES to the Board and receive a fixed amount twice a year for your living. The amount you will receive will be based upon your age. Include your husband or wife if you choose.

When you no longer need earthly support, your investment will be used in FOREIGN MISSION WORK under the Board.

A leaflet will be sent you on request, showing how you can greatly benefit the foreign work of the Presbyterian Church without subtracting from your income now.

WATCH THE QUOTATIONS

When a business man makes an investment he watches the quotations of the Market. The Board of Foreign Missions issues quarterly and bi-monthly quotations from its market in foreign lands. Get in touch with your Board for details, invest your funds, and get the quotations.

Board of Foreign Missions of the Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York City.

Centennial Addresses.

In the Church South, [from the day on which she first took up her independent task, Foreign Missions have been recognized as the imperial cause. When in that day [she found herself girt about as with a wall of fire, when no missionary had in his power to go forth from her bosom to the regions beyond, the first General Assembly put on record the solemn declaration that, (as this church now unfurled her banner to the world, she desired distinctly and deliberately to inscribe on it, " in immediate connection with the Headship of her Lord, His last command, 'Go ye into all the world and preach the Gospel to every creature,' regarding it as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence."]

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

1201

SYMBOLS

DL = Day Letter

NL = Night Letter

LC = Deferred Cable

NLT = Cable Night Letter

Ship Radiogram

A. N. WILLIAMS
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C.
FIRST VICE-PRES.

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

AM 1 L= ASHEVILLE NCAR FEB 4

MR AND MRS ROBERT E SPEER= LAF

FATHER DIED SUDDENLY AND PEACEFULLY THIS EVENING SERVICE
MONDAY 5 O'CLOCK AFTERNOON AT PRESBYTERIAN CHURCH ASHEVILLE=

MILDRED W. COAFEL.

282 *adsl*
8

Dear Family and Friends:

Thanks to the kindness and efficiency of the Asheville Y.W.C.A. I am able to mimeograph a letter to you to tell you about Father's operation last Friday, and of his condition today. He became ill last Wednesday, January 26th. Thursday they took him to the hospital here in Asheville. Friday they decided to operate. They suspected appendicitis but they found an unusual and serious intestinal condition which would soon have resulted in peritonitis if they had not operated. Three of the best Asheville doctors are taking care of him and he is getting along better than ^{they} "would have dared hope." As one of the doctors said, the Lord is definitely on the case. As is natural so soon after an operation, Father feels weak and very uncomfortable, and he is not out of danger - but each day lessens the danger, and increases the hope of his moving steadily along to recovery. Everything is being done that could be done. It was fortunate indeed that he was here where he could have these fine doctors, the facilities of an excellent hospital, a private nurse - and the love and care of a whole town, including Mother! Here in Asheville, Mother and Father are beloved beyond measure. You'd think they would get used to the idea that people just adore them, but they seem always a little surprised that Everybody seems to want to do Everything for them!

Mildred and I will be here all week and then, if all is going well, we'll get back to Washington and Indiana. After the operation the doctor told Mother she had better send for us, so Dumont Clarke called us. George is ill, so Ruth could not come. We miss her very much but with Father doing as well as he is, it was much better that she did not try to come. Mildred left Boston Friday night, flew from Washington to Knoxville, and from there to Asheville, and got here Saturday afternoon at four. I arrived Sunday morning at 12:30. We are staying with Mother and seeing Father several times a day. The Hales at Sunnyside Inn (Mother's and Father's "home in Asheville") - and all the people at the Inn - and the Dumont Clarkes - the people at the hospital - preachers - teachers - everybody - all do everything we could possibly think of, and more that they think of, to make the days as easy as possible. And we are deeply aware of the prayers of all of you and the host of people around the world to whom Father's life and ministry are very precious. Whatever the days ahead bring will be in the plan of God, and right - as His plans for Father and Mother and all of us have always been.

This morning Dr. Moore, the surgeon, drove me downtown and told me that he had said to Father, "Dr. McAfee, you're the most distinguished patient I've had for a long time." To which Father had immediately replied, "That's right! Mrs. McAfee has only one husband!"

We think it is so appropriate that Father should be in the Mission Hospital! Their home address is 173 Macon Avenue. They will love hearing from you, and we will keep you informed of any change in the situation. (Mildred - the Captain, in person - suggests that we tell you who else is getting this letter, so you will know who else knows what you know, and who does not, so you can pass the word along. This is the list: Uncle Howard, Aunt Helen, Uncle Ernest, Ralph, John, Anna, Esther, Wallace, Kenneth, Aunt Myrtle, Uncle Frank, Barbara, Aunt Mattie, Aunt Clara, Mr. Steele at 156, Dr. Grant in Jaffrey, Sellers, Harry Campbell, Ezra Egley, Clarence Wright, Dr. Speer, Paul Johnson. I don't think this is a complete list - but it will be a guide.

With affectionate greetings - and happiness that you all belong to us and we belong to you - and we all belong to the Lord who knows us all and guides us all our days -

Katharine McAfee Parker -

Mrs. Albert G. Parker Jr.



My dear Fellow-Veterans:

No one can take the place of our beloved Dr. Donaldson even in a letter of greeting and good cheer, but it is a joy to say this brief word of fellowship as we approach the Christmas season. Our hearts go first to our Master in renewal of loyalty to Him, and then to the founder and first leader of the Veterans. May the Master Himself be near His servant and comfort his heart, making his bed in his sickness and undergirding him with the everlasting arms!

The tragedy of these days is a new opportunity for trust and assurance. All of us have called on ourselves and our hearers during our long ministry to be sure of the love and power of God in dark days such as these. Now that the light begins to appear over the tops of the mountains, we find it easier to let our hearts be quiet in confidence in God. The days of severe testing are still before us--how well we will use the release from the din and strife of war, how well we will seek and pursue the paths of peace. But here we can be led by the same loving hand that sustained us in the distress of war. His grace is sufficient for the paths of peace.

Our prayer goes to our Father for our brethren who bear the burden and heat of the day, these younger men who must express the spirit of the Church and lead its people in the ways of righteousness. Our own lot in the years has been a difficult one at times, but we can see how difficult their lot may be and we hold them in the arms of faith as they undertake the dear labor of preaching and teaching among baffled people. Our ministry of intercession is unceasing. We bear them to the throne of grace one by one, men whom we have known in our own ministry and who continue in the familiar tasks; their wives also and the children who follow after them. God give them clear insight and understanding of His will!

The Christmas season this year will not be like some we have known, but we have the same assurance of peace on earth around our Lord and the same call to good will among men. May we ourselves be men in whom He is well pleased, sharing His love and sacrifice still, sharing also His assurance of the Father and of redemption from sin which so curses the world! For some it may not be a Merry Christmas, but for all it can be a Christian Christmas, a Christmas of joy in the Lord and trust in His saving grace.

The Lord bless you and keep you, the Lord make His face to shine upon you and be gracious unto you, the Lord lift up His countenance upon you and give you peace!

Heartily,

Cleland B. McAfee

Cleland B. McAfee

A Moslem Convert.- Dr. Clarke, of the C.M.S. at Umritsur,

says:

"Some ~~time~~ ago there was a young Muhammadan, the son of a great Muhammadan saint and doctor, who had great anxiety of soul because of sin. He read the Koran through and through without finding light, when he found in it an expression referring to the Old Testament and the New Testament. The thought came into this young man's heart, 'If I can only get possession of a Bible, I might get what I need.' Most wonderfully, two ladies happened to be in the district, and he got what he wanted. He began with the Gospel of St. John, and by the time he got to the third chapter he was a free man, and desirous of throwing off Muhammadanism. When his father heard of it he offered a reward of five hundred rupees to anyone who would kill his son, and two hundred to anyone who would bring him the good news. For two years I had to watch over that young man, and then his father found him, and with much difficulty we managed to keep him safe. At last the old man went back with a New Testament. A year after he came again and said that he had brought together other mullahs and read it to them. He also said: "We have noticed that this is the New Testament; that shows me that there must be an Old Testament; and they have sent me to get an Old Testament." I had the pleasure of giving him one; and later on, he came with his son, and said: 'The God of my son, whom I wished to murder, is now my God; baptize me too into the faith of Christ.'"

BOOKS WRITTEN BY MISSIONARIES OF THE BOARD OF FOREIGN MISSIONS OF
THE PRESBYTERIAN CHURCH IN THE U. S. A.

AFRICA

Fetichism in West Africa---Nassau
Crowned in Palm Land---Nassau
Western Africa---Wilson

CHINA

China and the United States---William Speer.
Cross and the Dragon---Henry
Ling Nam---Henry
China and the Chinese---Nevius
Methods of Mission Work---Nevius
Our Life in China-- Mrs. Nevius
Life of John Livingston Nevius---Mrs. Nevius
The Chinese---W. A. P. Martin
Cycle of Cathay---Martin
Hanlin Papers---Martin
Lore of Cathay---Martin
Siege of Peking---Martin
Siege Days---Mrs. C. W. Mateer

INDIA

Bits about India---Holcomb
Men of Might in India Missions---Holcomb
The Light of Asia and the Light of the World---Kellogg
Handbook of Comparative Religion---Kellogg
Martyred Missionaries---Walsh
Commentary on the Quran---Wherry
The Muslim Controversy---Wherry

KOREA

Korean Sketches---Gale
The Vanguard---Gale
Every Day Life in Korea--Gifford
Fifteen Years Among the Topknots---Underwood
With Tommy Tompkins in Korea---Underwood

MEXICO

Latin America---Brown

PERSIA

Islam and Christianity---(Holliday)
Persia; Eastern Mission---Bassett
Persia; The Land of the Imams---Bassett
Persia; Western Mission---Wilson
Persian Life and Customs---Wilson
Islam and the Oriental Churches---Shedd

SIAM AND LAOS.

Siam; The Heart of Farther India---Cort.
The Laos of Northern Siam---Curtis.
Siam and Laos as Seen by our American Missionaries.
Laos Folk-Lore---Fleeson.
Apostolic and Modern Missions---Martin.
~~SIAM AND LAOS~~

BOOKS BY MISSIONARIES, 2.

CHINESE IN THE UNITED STATES.

The Chinaman as We See Him---Condit.

SYRIA

Jordan Valley and Petra --Hoskins (Libbey and Hoskins)
Forbidden Paths in the Land of Og (By the Other Wise Man)
Christian Missions and Social Progress---Dennis
Centennial Survey of Foreign Missions---Dennis
Foreign Missions after a Century---Dennis
Mohammedan Missionary Problem---Jessup
Women of the Arabs---Jessup
Syrian Home Life---"
Kamil ---- "

LIVES OF MISSIONARIES OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBY-
TERIAN CHURCH IN THE U. S. A.

AFRICA

A Life for Africa (Rev. A.C. Good)--Parsons
George Paul of Benito---Wilson

CHINA

John Livingston Nevius---Nevius
Tragedy of Paotingfu---Ketler
Memoir of the Rev. Walter M. Lowrie---Lowrie

INDIA

Memoir of Mrs. Louisa A. Lowrie---Fairchild

~~PERSSIA~~

PERSIA

A Tennessean in Persia (Rev. S. A. Rhea)---Marsh

BOOKS WRITTEN BY ~~MEMBERS~~ REPRESENTATIVES OF THE BOARD OF FOREIGN
MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Brown, Arthur J.
New Forces in Old China
New Era in the Philippines.

Ellinwood, Frank F.
The Great Conquest
Oriental Religions and Christianity
Questions and Phases of Modern Missions

Parsons, Ellen C.
A Life for Africa
Christus Liberator

Lowrie, Walter
Memoir of the Rev. Walter M. Lowrie

BOOKS BY MISSIONARIES, 3.

Speer, Robert E.

Missionary Principles and Practice
Missions and Modern History
Missions and Politics in Asia

Presbyterian Foreign Missions
Memorial of Horace Tracy Pitkin

Rankin, William

Handbook and Incidents of Foreign Missions of the Pres-
byterian Church in the U. S. A.
Memorials of Foreign Missionaries of the Presbyterian
Church in the U. S. A.

Lowrie, John C.

Manual of Missions
Memoirs of the Hon. Walter Lowrie
Missionary Papers
Two Years in Upper India.

It is thought that the following, extracted from a letter from our brother, Richard Hill, to his wife, will be of general interest:

Perhaps you know our beloved Armenian brother, Patwagan Tarajanz, who was exiled some years ago for preaching the gospel. While in exile, he met Mr. Breckpont who spent a whole week teaching Patwagan and three other exiled preachers the truths found in the scriptures. One of the results of that week's teaching is the flourishing assembly in Baku on the shores of the Caspian Sea. [The brethren here have opened an orphanage and this is how they gathered the children. They sent one of their number to Erivan for the relief work and then to bring home 25 orphans. There was no difficulty finding children - the difficulty lay rather in deciding which were the neediest. One woman pleaded with him to take her children; her husband had been killed and she was dying and knew it so she implored him to let her die happy knowing her little ones would be cared for. The brother finally made his choice and started with his little family for Baku.

On the way, at a small station, he took his flock off the train for an airing, and on getting them back again and counting them over he found he had one too many. He was very much perplexed and questioned the children closely and found that one had joined herself to the group at the station. She was a tiny girl about eight years old and had lost her parents on the first day of the mad rush to Baku a month before and had since then wandered along alone with the stragglers. She had hungered and was with a group of them when this train came into the station. She had hungrily watched the children being fed and just as they boarded the train she was sold to her: "Look! there is a man who loves orphans - go with him - he will feed you and take care of you". She, without any more ado, just did this and there she was. The poor chap couldn't send her away and I saw her in her new home just as happy and contented as could be.]

At the orphanage two women and four children presented themselves; one woman was elderly, the mother of the younger one. The daughter had with her a little baby; her husband had died of typhus on the road. The older woman had three small children. Their father, her son, had been killed and their mother had died from exposure and ill treatment just on arriving in the Caucasus. The grandmother couldn't let the baby, a lovely little boy of three, go, but she wanted to place the older ones in the orphanage. The brethren felt that they could not take any more as they were doing all they could.

I looked at these women, noticed especially the younger one in her stoical despair and sudden misery, looked at the children, hunted looking and frightened, huddling like sheep together in the corner of the room. I thought of the hundreds of homeless, hopeless wanderers they had passed through and of the future if they were not taken up, and I made up my mind rather quickly and decided to use the fifty dollars ----- gave me, which will be ample to keep the children for six months. But I am going to give me a photograph of the children and you can pass it on to ----- so she will know her special charges.

In a letter from Erivan received on Washington's Birthday, he writes: I have been for some weeks now in this region among the benighted homeless people. In the past ten days I have been poking around in the village on the Erivan plain. [My first visit in this region was to Etchmiadzin which you know is the seat of the



THE MILDENHALL STUDENTS FOR 1900-1901

A MISSIONARY TRAINING COLLEGE

HOW SOME YOUNG ENGLISHMEN FIT THEMSELVES FOR
THE CHURCH'S SERVICE ABROAD—THEIR CHEERFUL
OUTLOOK ON LIFE—"HE'S A JOLLY GOOD FELLOW"—
THE TRANSITION FROM MILDENHALL TO MAGILA

BY THE REVEREND CHARLES A. JESSUP

“THIS is one of the most important works which can be undertaken at the present time.” Lord Hugh Cecil, M.P., made this statement regarding one aspect of the work of the Society of the Sacred Mission, at the annual meeting of the Society, which was held in the Great Hall of the Church House, Westminster, a few weeks ago. Englishmen, especially Members of Parliament, are not given to the use of superlatives, more particularly when they are speaking on behalf of Church institutions. Therefore, these words are the more noteworthy. The fact that they were spoken by the son of England's Prime Minister does not, to say the least, lessen their significance.

What is this work? An authoritative statement concerning it may be found in the *Official Year Book of the Church of England* for 1900. It is as follows: “The work of this Society was commenced in 1891 at the desire of the Bishop of Corea for training workingmen and others who might be deterred by absence of means or education [from offering themselves to be prepared for missionary work]. Till 1893 it was known as the Corean Missionary Brotherhood. There is no entrance examination, and no payments of any kind are required, the Society, except for one month's holding in the year, providing for all expenses. On the other hand, the applicant must solemnly declare his desire and intention to serve his whole life in the Mission Field: 1, Unpaid, receiving only the necessaries of life; 2, unmarried; 3, with-

out seeking ordination or any other work than is assigned to him, unless specially instructed to do so by those in authority. The training varies from one to six years, according to ability. Men are prepared for ordination, or trades, or as catechists, teachers and assistants. The life is of the simplest; the cost of the whole house being from £45 to £50 per head per annum. . . . The House is a recognized Theological and Missionary College, of which the Bishop of Ely is Visitor.”

Should this statement appear to savor somewhat of monasticism, the words of the Bishop of Ely at the Society's last annual meeting will be found reassuring: “This is a sound and hearty work on thoroughly English lines.” But even more reassuring would be a visit to the House of the Sacred Mission, at Mildenhall, in Suffolk. Mildenhall is a quiet English village, twenty miles east of Cambridge, lying between Ely and Bury St. Edmund's. The Manor House of Mildenhall was erected in 1590, and has seen much history. It is even said to have the requisite number of ghosts for a Manor House of its years. Here it is that the Society has had its house since 1896, and in this large and somewhat rambling structure, with its out-buildings, thirty or forty men and boys are comfortably domiciled. Eight acres of garden and paddock surround the House, and afford ample opportunities for recreation, which, as well as the work of the Society, is “on thoroughly English lines,” including, as it does, football and lawn tennis.

No one can visit the Society's House at Mildenhall



THE HOUSE OF THE SACRED MISSION, MILDENHALL,
SUFFOLK

without being impressed by the strong, cheerful, happy, contented faces which he sees there. A young man who had just paid his first visit to Mildenhall came to his bishop with the enthusiastic report, "Bishop, they are forty of the jolliest and happiest fellows I ever saw in my life."

And what has a Mildenhall student to look forward to, to make him happy? That, after all, is the question; for the secret of happiness lies in our aims and our ideals. A few years amid the quiet surroundings of Mildenhall; and then a life-time in any quarter of the globe where he may be sent. Is that sufficient to give a man happiness and contentment? No, not unless he is a religious man, desirous of nothing but to do the Will of God, and convinced that such a life represents the Will of God for him. But for such a man—yes, unquestionably. He knows that he may not—that he probably *will* not be a clergyman, a priest, or deacon, in the mission field—that he will have the necessaries of life, but nothing more, in return for such service as he can give, whether as printer, missionary's secretary, store-keeper, catechist, or as a worker in any other capacity. The man who is not entirely happy in the contemplation of such a life will be utterly wretched. Should such a man go to Mildenhall, he will quickly discover his mistake, and then he not only *may*, he *must* leave.

The life in the House is not an *ascetic* life, but it is a hard life. The day is long, and as full of work and prayer and study and recreation as it can possibly be. There are no idle moments in it, from 6 A. M., when the student goes to chapel for the first service of the day, to 10 P. M., when he returns to his own room to sleep, or to snatch a final hour of reading or work before seeking rest. The chapel is the center of the daily life. "Seven times a day" the offering of prayer and praise is made there. The library, the class room, the printing office, the carpenter shop, the kitchen (for these missionaries-to-be learn to cook) are

the scene of the labors of the students at different times throughout the day. In the afternoon, the garden, the football field, the tennis court, the swimming bank at the nearby river, afford that healthful recreation which is necessary in order that the young missionary may be equipped for his work with *sana mens in corpore sano*. And the months are a succession of such days, and the years are a succession of such months.

Then comes to the student the end of the Mildenhall life—a special service in the little chapel; a guard of honor, consisting of every man and boy on the place, escorting him to the railway station; then the sensation of being borne away by the train from the group of his fellows on the station platform, with their hearty British cheers and the strains of "He's a jolly good fellow" ringing in his ears. And his destination is probably Corea, or Central Africa.

Where have these Mildenhall students come from? What were they before entering upon this missionary training? Of one thing we may be certain—they were "in work"—that is, they were earning their own living, when they applied for admission. The only exceptions are the boys who entered directly from school. This is in accordance with a strict rule of the Society, which will not take the responsibility of enlisting in the divine service a man who has been a failure in other lines of work, or one who is a mere drone.

According to a recent report, there were received during a period of six and a half years, fifty-one men and boys. From trades which the report classifies as "useful" (that is, "useful" as regards the missionary field), there were three carpenters, one printer, one stonemason, one blacksmith, one farmer, one architect and two teachers. Amongst the remainder were an engineer, a foundryman, a factory workmen, a domestic servant, two signalmen, two lay-readers and two journalists. Seven were shopmen and sixteen were clerks. One who knows England will recognize at once how truly indicative this list of occupations is of an "increase of the area of enlistment" for the Church's service. These again are Lord Hugh Cecil's words. And his further remark on the subject is significant: "It may well be that this is a very important, though a very small, beginning for the Church



THE PRINTING OFFICE AT MILDENHALL

of England in the future." So does missionary effort ever bring a greater blessing upon the home Church. It is one aim of the Society of the Sacred Mission to afford freedom of opportunity to every man, of any station in life, to enter the Divine Service. The Society accepts as its own the assertion of the late Bishop Steere, of Zanzibar: "You cannot provide workers for the whole Church from one thin stratum of society." It is not too much to claim that this Society is doing something, and is destined to do more, to remove from the Church of England the reproach that only one in every 5,000 of her communicants is engaged on foreign service. Unordained workers in various capacities are most useful, and often much needed, in the mission field. The Society of the Sacred Mission is beginning to supply this need, and it does it by drawing on a class of volunteers, which, in

England, has been heretofore untouched. The need for men is urgent in countries which are exceedingly unhealthy. Oftentimes the need for workers is greatest where the ability to remunerate them is least. The Society supplies men who "can be indifferent to salary, climate and place," being unmarried and receiving only the necessities of life in return for their services. To quote Lord Hugh Cecil once more, "Lord Kitchener, when in Egypt, preferred his officers to be unmarried men, simply because they were more available for the purposes for which he wished to use them. Therefore, in borrowing this principle, the Society has merely taken what lies in human nature, and has adapted it to modern conditions."

Up to the present time, most of those trained by the Society have gone out either to Central Africa, where there is a branch House at Magila, or to Corea, where there is a branch at Kang Hoa. To the former country have gone fourteen workers, to the latter nine. Of these twenty-three, about one-third are ordained; the others are working as laymen. About thirty are now being trained at Mildenhall. By no means all of these are members of the Society, which is a religious

Brotherhood. Students are free to join the Brotherhood or not. They are also entirely free to leave at any time. As a matter of fact, the preparation is a serious test of a man's vocation and of his fitness for the work, and the withdrawals have been not a few. But those who remain have that enthusiasm and cheerfulness which can come only when "service is perfect freedom."



THE QUADRANGLE AT MAGILA, CENTRAL AFRICA, WHERE SOME OF THE MILDENHALL GRADUATES ARE NOW AT WORK

Some persons may think they detect a savor of military discipline in the story of this work. It may be so. Perhaps the fact that the Director was trained at the Royal Military Academy, Woolwich, and has been an officer in the British army will account for it. He has told the story of the work and methods of the Society in his little book, *The History of a Religious Idea*, published by the Society's press at Mildenhall. Any Churchman who will read this book can hardly fail to echo the sentiment expressed by the venerable Bishop of Ely at the close of the recent annual meeting, "This work has my most full concurrence and approval."

A Stray Leaf From a Lost Volume*

A GOSPEL APPRECIATION

BY THE REVEREND CHARLES H. BRENT

BUT one stray leaf from the story of the Saviour's boyhood has fluttered our way, wafted hither by the breath of God. The rest has been irrecoverably lost in the great factory of history, whose part it sometimes is to discard a volume and retain a page.

Now this was the way of it: Like every mother who ever strained a little one to her breast, Mary, beloved and loving, had her garland of reminiscences as sweet as the breath of

violets. She decked her memory with the sayings of the Boy Jesus, or as Scripture puts it in terms hard to excel—"she kept His sayings in her heart." The echo of His early prattle, the picture of His first timidly taken steps, the fragrance of His guileless youth, were her joy in reflection and, when the sympathy of some rich soul invited confidence, her theme in conversation. Many was the tale she had to tell, of His affection and of His obedience, of His gentleness and of His strength, of His purity and of His wisdom; and many a one she told. But by that unerring process of spiritual selection which has

* St. Luke ii, 41-52.

presided over the formation of the Canon from Genesis to Revelation, all were passed by save this one incident with its "simple beauty and just proportionment." It may have been that it was the choicest story there was to relate, the most delicate flower and the sweetest of the garland; and so it was the most oft repeated. At any rate, it is our prize, and for what would we be willing to exchange it, this tale of the Temple? A sense of poverty oppresses us as we imagine the Gospel robbed of its rich simplicity and dramatic reposefulness. As a critic not too friendly to these first pages of St. Luke says: "It were an act of critical cruelty and lust of mere destruction to place it beneath the sentence of condemnation."

Let us go over the story again, for each new perusal convinces us ever more strongly that the Gospel narrative has the qualities of history of the first order; it leaves unnoticed much that would interest, because the function of history is not to entertain or to satisfy curiosity, but to acquaint with a life, a period, in true proportion. Often this can best be done by calling in a single incident to mark the page, an incident that is the most representative of a whole group, that has the capacity of a diamond to gather into itself a world in miniature and flash it out in rays of beauty. It is so of the Saviour's boyhood: we have only a single tale, but we want no more. It bears the much in the little; we perceive the whole in the part; and when years of meditation have drawn us down into the heart of the story, we feel that we know not one incident from a volume, but the whole volume in an incident. When we have inwardly digested the fragment of the story of the Saviour's public ministry which goes by the name of the Gospels, we know not a group of stories, but a Character, the Man Jesus, so here we know the Boy Jesus and the quality of His boyhood.

A story of "just proportionment" it is, indeed! Not a word too many defaces it. It wears the royal symmetry of the truth. Its obvious implications far exceed its definite statements: so that in this attempted appreciation of it there will be no need of calling in the aid of the vocabulary of hypothesis. "Probably," "it may have been," and phrases of that ilk may for the nonce be dumb. With this last word of preface we approach our stray leaf.

The parents of Jesus—the word "parents" contradicts nothing that goes before in the narrative; it only indicates how fully Joseph met his responsibility of guardianship—the parents were devout souls and made their yearly pilgrimage to Jerusalem for the Passover with regularity. The Boy, however, was treated as other Jewish lads, and abode at home until the day came when, at the age of twelve, they bade him gird himself and come with them to appear before the Lord. In the close-woven words, "as they were returning, the Boy Jesus tarried behind in Jerusalem," we can read His emotion at the sight of Jerusalem, the glory of the Jews, and of the Temple, Jerusalem's crown, His absorption in the significant ritual of the Passover, which foretold in type His own future, and His simple joy at being called to a share in the great feast.

His parents, having fulfilled the legal term of two days at the Passover, set their faces homeward. They had been accustomed to see the Boy respond to the guidance of the eye, so eager was his obedience in the family life. Now, therefore, they supposed He would hang upon their movements, and no anxiety disturbed their peace. It is a full commentary on their trust as parents and on His conduct as a son that a day's journey toward Nazareth was over before His absence from the caravan was discovered. Forthwith they retraced their steps, filled with apprehension.

It was not until the fifth day of the feast, the third since their loss, that the search of the sorrowing parents was rewarded. And then what an unexpected sight met their eyes! Behold the Boy honored among the honorable! Astonishment held them silent to see Him the center of attention among the doctors on the terrace of the

Temple, where, on great occasions, like the closing days of the Passover week, the leaders of learning were wont to hold free disputation. The Boy's lips were close pressed to what Jews held to be the breast of spiritual knowledge: He, the Boy, was testing those whom, as the pre-Incarnate Son of God, He had called to guide and teach Israel, and He was drinking, in with His human mind the truths they were skilled to impart. Silently and suddenly in lowly guise the Lord had come to His Temple.

When astonishment had given room to a sense of parental duty, it was the mother who addressed Him. Were not the narrative before us preceded by the story of the Virgin-birth we should have looked for the word of rebuke from Joseph rather than from Mary. But in its setting it is right as it reads. Though no guardian ever merited more than Joseph the noble title of "father" which was freely accorded him, he steps aside on an occasion like this and lets the only human parent, the mother, speak—"child, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing."

Quick comes the answer to her gentle remonstrance, an answer that lays the finger of reverent silence on the lips of rebuke, an answer in which is revealed the naturalness of that boyhood which He shared in common with every other pure-souled boy, as well as a touch of that majesty and inner depth which separated Him from even the best and noblest of the race. "How is it that ye sought me?" he responds in wondering tones. He had tarried behind, imagining with the peculiar trust in His parents which belongs to a guileless child that they would divine where He was. Surely there could be no room for doubt as to His whereabouts. Was it not natural that He should remain till the last moment of the feast in the spot whither His desire had turned since the beginning of human consciousness? Had they not marked His devotion during those first two great days? Did they not realize that He could be nowhere but in the Temple? "How is it that ye sought me? Did ye not know that I must be"—to combine the two possible translations—"in my Father's house, about my Father's business?" His *Father's* house and business—an unwonted phrase this for a young Jewish lad! Who taught Him to call God by that familiar term "Father?" Religion was only in its earlier stages of being individualized: as yet God was the God of the Nation rather than of the individual. Moreover, He was the Almighty, the most Holy, the Unapproachable, whose name was too sacred to rest on human lips. Small wonder that they "understood not the saying that He spake unto them!" They could not perceive that His consciousness was declaring to Him His unique relationship to Israel's God of Sabaoth, even His eternal sonship*—"begotten of His Father before all worlds, God of God, Light of Light, very God of very God." That profound mystery they must learn like the rest of mankind, through the Cross and Passion, through the Resurrection and Ascension, and through the coming of the Holy Ghost. But in the meantime they return to Nazareth the despised, parents and Boy; and He "was subject unto them." Thus abruptly the veil drops on Him full of strong youth in the humble home, where He was to practice in seclusion that obedience which later He was to exhibit in the gaze of the world on the cross.

A stray leaf from a lost volume, this! But having the leaf we have no desire for the volume.

THAT God seeks man is the first fact of religion. God wants from man an intelligent intimacy with His thought; a conscious oneness with His purposes and work; a close abiding in His affections; a fellowship with the realities of His being.—George D. Herron.

* At a later period in His life when He used the same word to express His relation to God the hostile Jews recognized what was implied, and sought to kill Him, for He "called God His own Father, making himself equal with God."—St. John v 18.

It was in the midst of such controversies that the fathers of Western Pennsylvania organized the Western Foreign Missionary Society.

They "believed that the Presbyterian Church (we are quoting from a report of those times) owes it as a sacred duty to her glorified Head to yield a far more exemplary obedience, and that in her distinctive character as a Church, to the command which He gave at His ascension into heaven, "Go ye into all the world and preach the gospel to every creature." It is believed to be among the causes of the frowns of the great Head of the Church, which are now resting upon our beloved Zion, in the declension of vital piety and the disorders and divisions that distract us, that we have done so little - comparatively nothing - in our distinctive character as a Church of Christ, to send the gospel to the heathen, the Jews, and the Mohammedans."

We have a specimen of the logic which was current in all their discussions, found in a paper from the pen of the Corresponding Secretary.

"On what appointment," says the writer, "do pastors and elders sit in the house of God and hold the keys of the Kingdom of Heaven, but that which commissions them to go and disciple all nations ?

"If, at the bar of such courts, by the very fact of their lawful existence, the perishing heathen have no right to sue out the payment of a Redeemer's mercy, then the most material object of their sitting is cancelled; and that neglected, starving portion of mankind, who enter with a specific claim, are turned out to find relief by an appeal to the sympathy of particular disciples . Will "the Head of all principality and power" stay in judicatories where the laws of His Kingdom are so expounded ? Until something more is done for the conversion of the nations, what article on the docket of business can be relevant at any meeting, if this is not ? Shall a worthless, unsound delinquent be told that, according to the Word of God, and the constitution of the Church, he has a right to come and consume hours of time in trifling litigation; and shall a world of benighted men, who have received as yet no hearing, and no mercy, and no information that Jesus has left a deposit for them also, be turned over to the slow and uncertain compassion of individuals ?"

Action of General Assembly of 1835.

"That it is the solemn conviction of this General Assembly that the Presbyterian Church owes it, as a sacred duty to her glorified Head, to yield a far more exemplary obedience, and that in her distinctive character as a church, to the command which He gave at His ascension into Heaven: 'Go ye into all the world and preach the Gospel to every creature.' It is believed to be among the causes of the frowns of the great Head of the Church, which are now resting on our beloved Zion, in the declension of vital piety and the disorders and divisions that distract us, that we have done so little -- comparatively nothing -- in our distinctive character as a Church of Christ, to send the Gospel to the heathen, the Jews and the Mohammedans. It is regarded as of vital importance to the welfare of our Church, that foreign as well as domestic missions should be more zealously prosecuted, and more liberally patronized; and that as a nucleus of foreign missionary effort and operation, the Western Foreign Missionary Society should receive the countenance, as it appears to us to merit the confidence, of those who cherish an attachment to the doctrines and order of the Church to which we belong."

The triumph which we believe draws near in Japan is but a prelude of the result which we are assured will be seen over the whole earth. "This Gospel of the kingdom," says the King himself, "shall be preached in all the world, for a witness unto all nations; and then shall the end come."

His word is pledged to it. This Foreign Mission work shall be accomplished. The glad tidings of the Saviour shall be preached to every creature. The victorious end shall come. But with us it is left to determine whether that end shall be hastened or whether it shall be deferred. Shall we preach the Gospel at once in all the world unto all nations? Or shall we by our faithlessness and lethargy hold back the Gospel, and delay the consummate hour? "The end," says the Master. The end of what? The end of this earthly conflict, with all its dust and toil and blood; the end of the sorrow and crying, the end of pain, the end of death. For then the Master will come the second time without sin unto salvation. He will make all things new. With His own light and power and beauty He will fill all things. Fathers and brethren, it matters not here whether we be Pre-millenarians or Post-millenarians, here we are all at one. For every friend of our Lord and Saviour there is but one blessed hope; it is His glorious appearing and the resurrection of the dead. We cast our eyes out over this earth on which we dwell, we see it turned by the curse of sin into one vast cemetery. Among the multitudes who sleep in the dust there are those dear to you who have fallen asleep in Jesus. Those bodies sown in weakness, sown in corruption, sown in dishonor, must lie in the grave till the Gospel has been preached unto all nations--till the end shall come. Here at this hour unlock the chambers of your memory, call up the vanished faces, and you have the high argument of the Foreign Mission work. For myself, standing to-night on this spot, I am encompassed with visions of the past. A little more than fifty years ago from the historic church in this city in which one of the venerable Assemblies now before me last week convened, there went forth a young bride, who made her new and gladsome home in the State of Virginia. Ten years passed, and a mournful procession, in which was a little group of weeping children following the silent form of the mother, who clasped in her arms an infant daughter, hushed like herself in death, came from the State of Virginia back to this city. Almost within a stone's throw of where I now stand the tones of the pastor of the First Church fell on my childish ears, as he invoked for us the consolations of God, and then those beloved forms were borne forth and laid to rest on the beautiful slope of Laurel Hill. And now after so many years I find myself brought back here by the hand of God to plead the cause of the dead, of all the sainted dead of all the centuries past. Those bodies which lie in weakness, in corruption, in dishonor, await the day on which they shall come forth arrayed in incorruption, in glory, in power, and amid the splendors of the new heavens and the new earth, they and we shall stand in the presence of our Lord and there shall be fullness of joy. And there shall be no more death, no more sorrow nor crying, no more pain. Oh, what heart must not long for that day! What voice must not pray that it may come quickly!

There is but one thing needed to usher it in. This Gospel of the kingdom must be preached in all the world for a witness unto all nations, and then shall the end come. Here in the hundreds of millions who have not heard the name of Christ we see our great task; there in the end we see our reward. Then, by the love we bear to the dead who rest, by the pity we have for the living who wait, by the loyalty we cherish to our King, who died for the world, let every man and every woman now rise to the work. Oh, speed the message of salvation across every ocean, carry it onward to every tribe.

Press forward; tell the glad tidings to the next man and the next and the next. Let the wave of life and blessing sweep swiftly over the face of the whole earth, and then the triumphant end is ours.

EXCERPTS FROM CHARLES HODGE'S ESSAYS AND REVIEWS

From Chap. XII. Responsibilities of Boards of Missions
p. 405

The Board does not stand in the place of the church, nor is it invested with all the oversight and control over the missionaries, which the church may properly exercise. It stands related to those whom it sends out, as missionaries, and not as ministers. Every such messenger to the heathen sustains a twofold relation, the one as a missionary to the Board, the other as a minister to his ecclesiastical superiors or associates. To the former, he is responsible for his conduct as a missionary; he must go where he is sent; stay where he is required to remain; perform that part of the missionary work which may be assigned to him, etc., etc. To the latter, he is responsible for his doctrines and ministerial conduct.

p. 407

Do you think so and so? Do you teach thus and thus? According to our view this responsibility does not rest upon the committee (unless as a derelict) but upon the ecclesiastical body, presbytery, classis, or association to which the missionary belongs.

1. The Board is not an ecclesiastical body. It disclaims all ecclesiastical authority. But to sit in judgment on the orthodoxy of ministers, to determine whether their doctrines are consistent with "the well-known Confession of Faith," or their principles of polity and discipline, with established ecclesiastical usage, is one of the very highest and most difficult duties of an ecclesiastical tribunal. It is, from the nature of the case, ecclesiastical control in the truest and highest sense of the term. It is of no account to say that the Board cannot affect the ecclesiastical standing or privileges of those whom it judges. The nature of the cause depends on the matter tried, and not on the character of the penalty. Deposition and excommunication are rare ecclesiastical inflictions. Admonition and other milder censures are much more frequent. That the effect of an unfavorable decision by the Board is disgrace, the loss of standing and the loss of support, instead of temporary suspension from church privileges, does not alter the case. If the judgment be rendered for error in doctrine, it is an ecclesiastical judgment, whatever may be the nature of the penalty.

p. 408

2. This authority to judge in matters of doctrine does not belong to the Board. It was never committed to them by any power, human or divine. It does not inhere in them in virtue of their constitution, nor has it been delegated to them by the churches.

EXCERPTS FROM CHARLES HODGE'S CHURCH POLITY

From Chap. XIV, THE PRESBYTERY

Section 3.--Presbytery judges the Qualifications of Members
p. 313.

8. Finally, whatever may be the difficulties connected with this subject, the question must be decided. The Church cannot be kept together unless the rights of presbyteries and churches in this matter be acknowledged. The Assembly must go back to simple Presbyterianism, both in regard to doctrine and practice. There is no way of saving the Church from disruption but to revert to first principles, and to cast away fanciful desires of improvement, all harsh deductions, all arraying of parties against each other. If we could come to this, the Presbyterian Church would soon become a united body.

From Chap. XV, THE GENERAL ASSEMBLY

Section 6-c. Relations of Boards to Presbyteries
p. 445.

How long would the Church tolerate the Committee of the Board of Education, rejudging the judgments of all the presbyteries as to the qualification of candidates for the ministry.